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OBSERVATIONS IN DISPROOF OF THE PRETENDED MARRIAGE OF WILLIAM DE WARREN, EARL OF SURREY, WITH A DAUGHTER BEGOTTEN OF MATILDIS, DAUGHTER OF BALDWIN, COMTE OF FLANDERS, BY WILLIAM THE CONQUEROR, AND ILLUSTRATIVE OF THE ORIGIN AND EARLY HISTORY OF THE FAMILY IN NORMANDY.

THE Cotton Manuscript Vespasian F. xv. contains the *Nigrum Registrum prioratus de Lewes quod fieri fecit Robertus Auncell, prior, Anno Domini 1444*, which was formerly belonging to the earls of Dorset, whose ancestor had a grant from the crown of the site of the priory of Lewes, and was subsequently in the hands of Sir Edward Byshe and Doctor Matthew Hutton, by whom it was given to Sir Robert Cotton. Being of so late a date the narrative portion of its contents is utterly unworthy of being considered as any authority, and the assertion it contains that William de Warren, the founder, was made earl of Surrey by William the Conqueror, and that he married his daughter, is disproved by the charter, copied from another register of Lewes (which was in the possession of John Selden, Esquire, in 1649, and doubtless of earlier date) by Dugdale, and printed in the *Monasticon* in 1655. In neither of these repositories is there any copy of the original charter of foundation, which had been sent to the abbey of Cluny, in Burgundy, to which this priory was a cell, by reason of the refusal of Hugh, the abbot, to send over monks until he had received the said charter, and had obtained the king's license for their admission into England.

The first endowment made during the reign of William the Conqueror is now only to be collected from the entries of its possessions in Domesday book, and from an original charter of that king, which is preserved in the Cottonian manuscript, Vespasian F. 111 fol. 1, now in part illegible, owing to decay

and the application of some chemical mixture, with a view to render the writing distinct. In the new edition of the *Monasticon* is a copy of this charter, with the words *filie mee* after *Gonfriedæ*, as part of the original, but, in fact, erroneously, as they are interlined in a modern hand of the fifteenth century. In another Cotton MS, *Vespasian E 11*, is an early fragment of a register of *Lewes*, which, under the heading *Comes vetus*, details the possessions of *Lewes*, which are confirmed by this royal charter in this form —

Willelmus comes primus, concedente filio suo secundo Comite, dedit nobis pro anima Gundrade uxoris sue Waltuna cum pertinentiis suis, scilicet, dimidiam Walpolam et terram de Chenewica et terram Brunsuen. Reddit sancto Pancratio viii libras cum x solidis quos accrevit Ranulfus Decanus quando plectavit contra Ach Godwinus diaconus reddit xx solidos de terra sua et Stangelmus junior et Mainerius filius ejus xx solidos Stangelmus presbiter de Lumea reddit pro terra sua xvi libras Godricus miles de Walsocha reddit xx solidos pro terra sua. Ceteri homines nostri de Walsocha pertinent ad Waltunam et hoc quod reddunt est in firma de Waltuna et tertia pars de Anamera, que nostra est, pertinet ad Waltunam et redditus ejus est in firma de Waltuna. In Wella piscatores reddunt ix solidos et ceteri homines nostri reddunt et pertinent ad Waltunam. Waltuna et quicquid habemus infra Maresia reddunt lx et xi libras et x solidos.

The charter of William the Conqueror is apparently as follows —

Notum sit presentibus et futuris quod ego Willelmus (gratia Dei) rex Anglorum concedo monasterio Sancti Pancrati quod sita est apud Leuvas pro anima domini et antecessoris mei regis eduardi et pro anima patris mei comitis + Rotherberti et pro mea ipsius anima et uxoris mee Matildis regine et filiorum atque successorum meorum et pro anima + Guillelmi de uarenna et uxoris sue Gon (dra) de (pro me et heredibus meis) quandam mansionem nos + tram nomine Waltonam cum omnibus que ad eandem mansionem pertinent que Willelmus ac illam mansionem tenet + de me. Concedo etiam ut monachi in eodem monasterio conversantes et conversaturi ea libertate pos + sideant qua ecclesie, quas barones mei, me concedente, construunt, possident elemosinas, quas ego eis concessi + Et ita quod ego in ista elemosina habeam quicquid in illis habeo. Et ut donatio hec firma et inconcussa + perpetuo maneat signo sancte crucis manu propria confirmavi et manibus fidelium meorum testificandam + liberavi.

S Wil + lelmi Regis S Rob + berti (filii Regis) S Willelmi + filii Regis S Hunrici + filii Regis S Willelmi de + Wrenna S Tho + me archiepiscopi S Os + mundi episcopi S Wauche + lini episcopi S Remigu + episcopi S Willelmi + episcopi Dunelmensis S Hun + ric S Richardi + de Ton(ebrige) (S Alani + comitis Britannie) S Walteri + Giffardi S Eduuardi + vicecomitis S Milonis + Crispini

The manor given by this charter is in Norfolk, and has now the name of West Walton or Walton Prior, and is situate in the hundred and half of Freebridge, in Marshland, on the banks of the Wisbeach river, and is thus described in Domesday, under the heading *Terre Willelmi de Warrenna*, fo 150—160 b *Hund et dim Fredrebruge*

*Waltuna tenet Toche liber homo tempore regis eduardi Modo tenet Sanctus Petrus iii carucate terre semper ix villani, &c Tota valet vii libras et x solidos Tota habet iii leugas in longo et ii quarentenas in lato, quicumque ibi teneat, et reddit ii solidos de gelto de xx solidis Hoc est de feudo Fredrici*

This notification applies to all the lands that were held by the Saxon Toche, and in Domesday, under *Terræ Willelmi de Warene*, in Cambridgeshire, f 196 b, we have this statement of his degree of affinity to William de Warene

*In Trepeslay Hundredo In Trumpinton tenet Willelmus iii hidas et dimidiam Terra est v carucarum In dominio sunt ii et ix villani cum iii bordariis habentes iii carucas Ibi i molinum de xx solidis Pratum v carucarum Pastura ad pecora villæ et iii socos Valet et valet vi libras Tempore regis Eduuardi vii libras Hanc terram tenent Tochi de Ecclesia de Ely, die quo rex Eduuardus fuit vivus et mortuus, nec potuit dare nec vendere, nec ab Ecclesia separare Hanc terram postea habuit Frederi, frater Willelmi*

Domesday again furnishes us in the survey of the lands of William de Warren, in Norfolk, with the proof that this brother of William de Warren was a Fleming, and this entry is of singular importance in subverting the fabled royal descent of Gundrada, as a daughter of William the Conqueror, it occurs in vol ii fol 169, b *Hundredum de Grenehou*

*In Pagrave tenet Sanctus Ricardus i carucatam terre (de feudo Fredrici) quam tenent quidam liber homo tempore Regis Edwardi Tunc iii villani et semper, modo ii bordarii Semper in dominio i caruca et semper inter omnes dimidia caruca Tunc valet xx solidos, modo xxi solidos*

*In Acra tenet quidam liber homo i carucatam terræ, semper vi villani et i bordarius et iii servi et i caruca in dominio Tunc inter omnes iii carucæ, modo i Silva ad xv porcos Semper dimidium molinum Tunc valet et semper xx solidos, hoc est de feudo Fretherici Wimerus tenet*

The monastery designated by the name of *Sanctus Petrus* in these extracts from Domesday is that of Cluny, and that under the name of *Sanctus Ricardus* had anciently the Latin name of *Cenltum*, and at the present day its site is the small

town of Saint Ricquier, canton of Aully-le-haut-Clocher, arrondissement of Abbeville, Departement of La Somme, being included in the pagus Pontivus, or Ponthieu, in the diocese of Amiens. In the chronicle of this abbey, printed by D'Achery, in his *Spicilegium*, is a copy of a charter of Guy, Comte of Ponthieu, made at the solicitation of abbot Gervinus, *annuentibus Proceribus meæ provinciae in praesentia Regis Philippi Marchionisque Balduini, necnon etiam principum regalis palatii*, granting to St Ricquier the fourth part of a vill, called Outrebois, with these witnesses, *signum Balduini juvenis comitis, signum Frederici, &c Actum est hoc anno Regis Philippi imperii vi Incarnationis Dominicae mxcvii*. In this the second year of the reign of William the Conqueror in England, Abbot Gervinus passed over to his court, and obtained from him a confirmation of the gifts made to his monastery in the days of King Edward, being present Ralph, earl of Norfolk, with his son of the same name, who joined in this petition to the king, as they themselves had been the donors. His charter has thus preamble. *In nomine Sanctæ et individuae Trinitatis, ego Guillelmus concessu Dei Anglorum Rex, affectu mei profectus in Domino, et prece compulsus Domini Abbatis Gervini Monasterii sancti Richarii, quod est situm in pago comitatus Pontivi, nihilominus quoque hortatu amicorum meorum, Radulfi scilicet comitis, necnon et filii ejus Radulfi, annuentibus etiam unanimiter meæ curiæ Primatibus, regio mox concedo quicquid hi ambo, videlicet pater et filius, fratrum prælibati Sancti devote concesserunt usibus. Quarum igitur ecclesiarum vel mansionum, ut cunctis manifestetur cognitio, dignum duximus in præsentem denominatim manifestare scripto* *Hæc est Sancti Richarii terra in Angliæ finibus sita a Radulfo comite eidem Sancto tradita.* The places named are Sporle, South Acre, Cuthorp, Cotes, Pickenham, Narford, Swaffham and Gaywode. Earl Ralph by his wife of the race of the Bretons in France had inherited the towns of Gael and Montfort in Brittany; being himself probably a Fleming, and died during the reign of the Conqueror. He was succeeded in his title of earl of Norfolk, by his son of the same name, whose conspiracy in 1074 is fully described by William of Malmesbury, in which Roger, earl of Hereford, brother of his wife, and Waltheof, earl of Huntingdon, were involved. At the time of the survey his vast possessions in Norfolk were in the king's hands, and it is also probable that Frederic, brother-in-law of William de Warren, was engaged in the



same conspiracy, as the whole of his fief had been transferred to that illustrious Norman. At the same time the abbey of St Ricquier lost the possessions of their gift, and with the single exception of the carucate of land in Little Pagrave, there is no other mention of this abbey at the time of this survey. Sporle was subsequently given to the Benedictine abbey of St Florent at Saumur in the reign of Henry the Second, and it was the site of an ancient priory, dissolved in the parliament held at Leicester 2 Hen V 1424, and made parcel of the endowment of London College by Henry VI in the nineteenth year of his reign. Pagrave was a berewic of Sporle or Spurley, and divided between earl Ralph and Frederic, and hence the names of Great Pagrave and Little Pagrave, at which last was a chapel in the parish of Sporle, now destroyed.

The name of Warren was that of a river, which has its source in the commune of Omonville-sui-Varenne and falls into the canal of Dieppe below the castle of Arques, from which it has now the appellation of riviere d'Arques. Seated upon the left bank of this river was the bourg, which anciently had the same name as the river, the chief residence of the family,

\* The remaining text of this charter of the Conqueror is as follows.—“Villa vocabulo Esperlais ubi habentur hospites xxxvii, qui persolvunt annualiter unusquisque in Nativitate Domini duos equos oneratos de bras, a festivitate Sancti Joannis Baptistæ usque ad festum Sancti Michaelis tribus diebus omne opus Domini sui ceterum quod residuum est de anno, semel in hebdomada erunt ad omne opus, quod eis injunctum fuerit. Habentur inibi sex carrucæ, sylva optima, terra arabilis et inculta, prata omnibus nutrimentis aptissima. Est et alia villa, quæ vocatur Acra, ubi habentur hospites ii. molendina in quæ solvunt xxxv oras denariorum. Præterea omnes homines villæ metent segetes tribus in hebdomada diebus et omnes carrucæ arabunt tribus diebus ad frumenta et ad avenas. Est et tertia villa, quæ vocatur Culesturpo, quæ solvit quinque oras denariorum et carrucis suis arant terram tribus ad frumenta et ad avenas diebus. Sequitur quarta villa, quæ vocatur Echotes et alia, quæ vocatur Apicheneam, ubi habentur omnes prædictæ consuetudines carrucarum. His jungitur Merefort, ex qua vii carrucæ duobus diebus ad frumenta et ad avenas, et in Augusto xxv homines duobus diebus ad metendum metendam consuetudinaliter Dominus villæ habebit. Vocatur villa sequens

lingua eorum Assuafam, de qua habetur omnis decima tam annonæ quam aliarum rerum. Est et alia quæ vocatur Guenite, ubi est molendinum unum et sylva, piscatio quoque optima. Hoc autem iterum iterumque cum interdicto affirmationis affirmo ne alicujus tyranni invasione posthac usurpetur quovis modo. Hæc itaque charta ut posteris nostris immutabilis perduret, regia nostra eam auctoritate firmamus. In Domesday this place has the name of Sparle, and it is thus mentioned under the heading Norfolk. *Terre Regis quas Godricus servat Hundred in de Grenehov de xiii letis Sparle tenuit Rex Edwardus et hoc manerium fuit de regno, sed rex Edwardus dedit Radulfo Comiti. Hunc manerio jacet i beruita, que vocatur Paggrava. Est etiam ad eum alter beruita que vocatur Acra. Alia beruita Pichenham. Hoc totum manerium simul valuit tempore Regis Edwardi x libras et quando Godricus recepit xxi modo xxxiii libras et ii solidos. Swaffham, another capital manor, had been given to Alan, earl of Brittany, the husband of a sister of the second earl Ralph, as we learn from Domesday. *Hundre lum de Grenehov Terre Alani comitis. Siqst am pertinuit ad regionem et Rex Edwardus dedit Radulfo comiti. Hence in each case a brother in law was benefited by these forfeitures.**

who bore the local surname, and it was only at a period subsequent to the raising of a fur mound in the valley for the site of the castle, that another epithet derived from this structure attached to its locality, as in the name of Bel Encombre we have the literal translation of Bellus Cumulus. Bellencombre is now the chef-lieu of a canton in the arrondissement of Dieppe, département of La Seine Inferieure, with a population of 927 inhabitants. The cartulary of the monastery of the Holy Trinity of the Mont de Rouen, subsequently designated the abbey of Sainte Catherine after the acquisition of her relics, a manuscript of the eleventh century, furnishes the earliest notice of the first baron of this name in Normandy. From it we learn that Rodulf de Warren was a sharer and coheir with Roger son of the bishop, in an extensive fief in the vicinity of Rouen, and that they had also several vills in the pays de Caux, and hence he was doubtless identical with Radulf son of the bishop whose name occurs in the following instrument inserted in the cartulary of the cathedral church of Rouen which regards the two communes of Douvré and Bailly la riviere, near Dieppe.

Hoc scriptum est quomodo villa de Duarent a dominicatu Archiepiscopi exiit et quomodo postea rediit. Duarent fuit in dominio Sancte Marie. Hugo Archiepiscopus tulit de dominicatu et dedit cuidam militi, Odoni in matrimonio sororis sue. Mortuo Odone dedit iterum Hugo sororem suam cuidam Henrico cum eadem terra. Postea defuncto Henrico clamat eam Walterus comes de Medanta propter hoc quod Henricus suus consanguineus erat et ita ei dedit Robertus Archiepiscopus. Postea rediit eam Robertus Archiepiscopus qui eam sibi dederat, pleno pilleo de denariis et ita redacta est terra de Duarent in dominicatu sancte Marie. In quo Robertus Archiepiscopus dominicatu triginta annis et plus quiete tenuit, sed postea amore captus filiorum Ricardi filio suo injuste tradidit.

Membra ipsius terre sunt hec, Putham Duarentel Puteolis Airumesnil Hagenonmesnil Hugonismesnil Rainulfrill s. Le Coldret Hupei Cornepit, et partes de Baslei, scilicet Montane Muntut et Extriemontem quas adquisivit Robertus Archiepiscopus iudicio Ricardi Comitis et principum ejus in appendiciis Duarent, ad quarum divisionem et sansionem misit Ricardus Comes Goscelinum filium Hecdonis Ricardum vicecomitem filium Tescelini, et Radulfum filium Episcopi et Osbertum de Augia. Hi manducaverunt ipse die cum archiepiscopo in silva que dicitur Blanca et flagellaverunt ibi plures puerulos atque eos bene refocillaverunt in recordatione et memoria lujus facti. Fuerunt etiam quamplures compatriote scilicet, Walterus et Wacelinus frater ejus de Euermo Hagenon de Hubovilla, Ricardus de Sancto

Supplicio, Reinerus de Berengerivilla et Ricardus de Capitevallis et multi alii<sup>b</sup>

The cartulary of the abbey of St Amand contains this record, proving the identity of Roger, son of the bishop, and consequently that of his brother Ralph, as sons of Hugh, bishop of Coutances —

*Cum prescriptis beneficiis illud etiam in hoc privilegio (a e Willelmi Regis Anglorum quinto anno regni sui) annotatur donum, quod Rogerius filius Hugonis episcopi Constancie urbis, ecclesie gloriose Dei genitricis Marie et beati Amandi Christi antistitis, que est infra muros urbis Rothomagensis, concessit quando filiam suam, videlicet, Emmam Christi obsequio muncipavit In comitatu Talou hoc mansum, quod vulgo vocatur Herboumesnil, predictus Rogerius dedit cum uno molendino In eodem comitatu terram que vocatur de la Mare prefate ecclesie tribuit, quam nunc tenet Walchelinus Preterea hanc terram, quam nunc Tuoldus presbyter et frater ejus Turchitillus tenent, cum huius, que pertinent ad illam, donavit simulter Rogerius In hac elemosina habeatur quedam piscaria, que de censu xv solidos solvit monachis Sancti Dionisi unoquoque anno + Signum Willelmi Normannorum comitis + Signum ipsius Rogerii*

Aubermesnil is a commune in the canton of Blangy, arrondissement of Neufchatel, departement of La Seine-Inferieure, between Mortemer and Foucarmont, a district which had anciently the name of the comté of Talou, as comprising the territory limited by the river Bresle, anciently named Augus, and it was doubtless parcel of the fief, of which the castle of Mortemer was originally the chief seat, and from which the descendants of Roger, as well as himself, had their surname Hugh, bishop of Coutances, was present at the dedication of the church of Tecamp in the year 990, and survived as late as the year 1020 Also of his endowment was the priory of St. Lo of Rouen, to which he transferred seven canons, of those

<sup>b</sup> Hugh was Archbishop of Rouen from 912 to 989 the son of Hugh de Calvacamp and brother of Ralph to whom he gave the bourg of Toem, in the canton of Gaillon arrondissement of Louviers departement de l'Eure ancestor of the illustrious race who bore this surname Walter third of the name, comte of the Vexin Français, of Chaumont, Pontoise and Mantes son of Dragon, comte of the Vexin and of Amiens, was husband of Biota, and with her died from the effects of poison at Falaise in 1063 Archbishop Robert was son of Richard I and Gunnor, and succeeded to Archbishop Hugh, whose prelacy continued for forty-

seven years until 1037, when he died, leaving three sons, Richard, Ralph and William Of the localities named Douvrendelle, Pulcheux, Agranville Angreville, Humesnil, Hernouval and Huppy are all hamlets in the parish of Douvrend, and Montigny, Motuy and Etrumont in that of Bailly en Riviere and the name Blanques is yet that of the wood, and of a hamlet adjoining, where the parties dined and the boys were first flogged and then feasted in memory of this act. Envermeu, Ybouvville, St. Sulpice, Bellengreville and Capval are adjoining parishes.

who had been appointed to the cathedral of Coutances, afterwards the usual place of residence of his successors in the capital of the duchy, being inclusive of the church of Blosseville-Bonsecours, in the vicinity of the Mont de Rouen, a commune, which was shared between his sons. According to the continuator of Wilham, the monk of Jumiéges, whose own history closed with the accession of Robert Courte heuze to the ducal throne, and who from internal evidence was doubtless a monk of the abbey of Bec Herlun, the families of Warren and Mortemer derived their descent from a common ancestor, and such tradition was undoubtedly correct. In the text of Duchesne we read this paragraph of this writer, under the heading *Quomodo eadem Comitissa sorores suas et neptes nobilioribus Normannorum in conjugium tradidit et de posteritate earumdem*, having reference to the countess Gunnor, wife of Richard I Comte of Normandy, deceased in 996

*Et quoniam de sororibus Gunnoris Comitissæ fecimus mentionem, libet etiam de illis, qui secundo gradu consanguinitatis affines eidem fuere prout ab antiquis accepimus aliqua dicere. Habuit ergo ex fratre suo Herfasto eadem Comitissa nepotem Osbernium de Crepon, patrem videlicet Willelmi, Comitis Herefordiæ viri per omnia laudabilis. Neptes vero plures prædicta Gunnor habuit sed solummodo de quinque, quibus maritis nupserint, audiri. Una itaque earum matrimonio copulata est patri primi Willelmi de Warennæ, ex qui natus est idem Willelmus, postea Comes Surreiæ, et Rogerius de Mortuomari, frater ipsius. Altera Nicholao de Bascherivilla, ex cujus posteritate natus est Willelmus Martellus et Walterus de Sancto Martino.*

The memory of the aged people from whom this writer received this information, cannot be implicitly relied upon, and the lapse of time requires that we ascend a generation higher, so as to fix the marriage of this nameless niece with one contemporary with Richard I in the person of Hugh, afterwards bishop of Coutances, and father of Ralph de Warren and Roger de Mortemer, as this contemporary charter witnesses.

Non inconsulte antiquorum ritu approbatum constat, ut quod in constabulendis rebus concors fidelium sententia approbat, hoc fidei litteræ traditur, quæ longiore ævo perdurat. Cujus vivaci testimonio cunctis tam presentibus quam et nostris minoribus notum facimus, nos fratres in Rotomagensi monte Sanctæ Trinitati Deo nostro, in unum servientes quod habita cum Rodulfo Warethnæ emptionis conventionem in perpetuum hujus nostri loci alodium, e vicino ejus centum acres silvæ triginta cimus libris, et quatuordecim acres terræ arabilis in Blavilla decem alius libris, et nem bene

ficiū coci ejus Odonis apud villam dictam Merdeplud alius decem libris Item quoque pratum ponti Hunfridi subjacens decem libris Item ab eodem Rodulfo terram unius carrucæ ad Blovillam pro sexdecim libris et terram præti Sottevillæ pro decem libris accepimus, et in ejus necessitate prillum unum pro viginti libris et xxx solidis dedimus Item de supradicta silva centum acras emimus a Rogerio filio Episcopi, qui et particeps et coheres est ejusdem allodii, xv libris Sed et ipsam partem de castellario, quæ nostræ emptioni est continua et ad ipsum pertinebat, emimus xxx solidis Supradictas autem centum acras quidam noster familiaris, nomine Rogerius, suo adjutorio nos confortavit emere, quum ipse prior xv libras pro sexaginta acras dedit, et post ad centenam perfectionem alius xv libris, puris solvimus, pervenire nos fecit Hujus emptionis affirmatorem dominum nostrum Willelmum, Normannorum ducem, ex ejus signo subter agnoscendum constat, et Rotomagensis archiepiscopi Malgerii subsignatam auctoritatem, et hujus rei ne quis infringere presumat affirmationem

Signum Willelmi comitis Signum Archipræsulis Malgerii Signum ejusdem Rodulfi de Guarethna Signum Beatricis, uxoris ejus Signum Rogerii filii episcopi Signum Huberti filii Tuoldi Signum Willelmi Signum Hugonis S Hepponis S Rotberti S Warnerii forestarii S Erchemboldi S Gunfridi Signum Snelli Signum Willelmi filii Rogerii, heredis scilicet ipsius, qui, ut omni paternæ conventioni annueret, partem suam condonaret, xiii libras et x solidos a nobis accepit Signum Hugonis fratris ejus Signum Rodulfi de Cruizmara S Tuoldi filii Osborni de Freschenes Signum Gulberti filii Rodulfi de Cruizmara Signum Hugonis de Flamenvilla Ex nostra parte signum Ricardi, senescal S Bernardi coci S Ansfredi coci S Ascelini prepositi S Rodulfi filii Benzelli

Mauger, archbishop of Rouen, was the successor of Archbishop Robert, his paternal uncle, deceased in 1037, which see he retained until May, 1055 Blosseville, Eauplet, and Pont Honfroi, are in the immediate vicinity of the Mont de Rouen, and Sotteville-lez-Rouen lies next its suburb on the south side of the Seine The use of the word *castellarium*, in the sense of *castellanæ districtus*, attests the tenure of this land of Roger to have been annexed to the castle of Mortemer, and among the witnesses are the two sons of Roger, William and Hugh, the former of whom ratified the sale made by his father Below in the same cartulary we read

Item Rodulfus de Warennæ, consensu uxoris suæ vocabulo Emmæ, domno Rainerio abbati et Monachis Sanctæ Trinitatis totam portionem suam silvæ montium Blovillæ et Scurræ septem libris denariorum vendidit, quarta feria ante Pascha Domini, Willelmo, inclito duce Normannorum, assensum prebente S ejusdem Willelmi comitis S ipsius Rodulfi Signum Emmæ, uxoris ejus S Hugonis de Flamenvilla S Leudonis

1 x nostra parte S Ansfredi coci S Bernardi, coci S Warneri  
forestarii S Alberici forestarii

Owing to this arrangement Monsieur Deville, the editor of this cartulary, plausibly assumes that these charters were in chronological order, and consequently appended this note, "hic enim invenitur Rodulfus I de Warennæ, conjux Beatrix postea Emma ex qua Rodulfum II et Willelmum I filios habuit. Hic Willelmus I comitatus est Willelmum Conquestorem in Angliam a quo recepit fere trecenta maneria, postea a Willelmo Rufo comitatum Surrere," at the foot of the following charter

Vir quidem nomen e Hugo de Flumenvilla vendidit Sanctæ Trinitatis monachis decimam quam tenebat de domino suo Rodulfo de Warethna in Amundi Villa et terram unius mansi annuente ipso Rodulfo qui etiam, accepto precio a monachis dedit illis consuetudinem molte que sui juris erat in predicto manso, et in Maltevilla decimam quam ex supradicto viro et ex alio nomine Willelmo filio Walonæ tenebat et unum hortum et decimam culture de Ramra Item in eadem villa &c In Flumenvilla quoque ipse predictus Hugo totam propriæ currie decimam necnon et omnium virorum ejus lem villa ad se pertinentium tam vernaculorum quam rusticorum nobis trahit et donavit Post modicum tempus prelati Hugonis dominus scilicet supra memoratus Rodulfus et uxor ejus vocabulo Emma ac filii eorum Rodulfus et Willelmus ad nostrum venerunt monasterium una cum eis venit ipse Hugo rogavit eos ut harum omnium conventionum donationem in perpetuum hereditatem facerent et eorum altari sanctæ Trinitatis suis manibus cartam signarent et fecerunt Harum omnium conventionum testes multi sunt et maxime hi qui eodem die quo ejus iur monachus est effectus interfuerunt Cum quibus ipse etiam predictus Hugo cartam manu sua firmavit ibidem abbate Rainero cum suis monachisistente

S Rodulfi de Warethna S Vilonis de Brothna S Willelmi filii  
Walonis S Emma uxoris Rodulfi de Warethna S Rodulfi filii eorum  
S Willelmi fratris ejus S ipsius Hugonis de Flumenvilla S Rotberti  
filii ejus S Gisleberti filii ejusdem S Rodulfi de Wesneval Ex nostra  
parte S Ricardi senescal S O mundi marescal S Bernardi coci  
S Ansfredi coci

The second signature is that of Guy de Brionne, son of Rainald Comte of Burgundy, who in another charter relating to a sale of tithes in Motteville and Emanville is styled Comte, quam venditionem Wido comes et Rodulfus de Warethna cum uxore sua nomine Emma annuerunt et confirmaverunt His mother, Adels was daughter of Richard II, Duke of Normandy, and had Brionne of the gift of his cousin, but in

the year 1047, he formed a conspiracy to dispossess his benefactor of his sovereignty, and in a battle fought at Val-es-dunes in the comté of the Oximin, was defeated by the united forces of the French and Normans. Thence, having fled to Brionne, he was besieged in his castle three years, until, compelled by famine, he surrendered and implored the mercy of the duke, which he obtained, according to William of Jumièges; "*cujus dux, suorum consultu, miseriæ misertus clementer ille pepercit et recepto castello Brioci cum suis domesticis cum manere in domo suo jussit.*" This second marriage of Rodulf de Warren was subsequent to the marriage of William the Conqueror with Matilda, daughter of Baldwin de Lille, Comte of Flanders, as we learn from the following record, inserted in the cartulary of the abbey of Preaux, dedicated to St. Peter, in the vicinity of Pont-Audemer; and hence it is probable that the two sons named above were the issue of this first wife and not of the second, as conjectured by Monsieur Deville.

Eodem anno, quo in conjugium sortitus est Normannorum Marchio, Willelmus nomine, Balduini comitis filiam, dedit sancto Petro Pratelli consuetudines, quas habebat in quidam terra, que Wascolium vulgo vocatur, scilicet, *hainfaram, utlac, rat, incendium, bernagium, bellum.* Pro quibus abbas ejusdem loci Ansfridus nomine ei dignam dedit pecuniam, id est, x libras denariorum et orationes loci Pratelli. Eodem anno quidam miles de Warennæ, Radulfus nomine, annuente conjuge sua Beatrice, dedit sancto Petro Pratelli quicquid in eadem terra, scilicet, Wascolio, habebat in plano, in aqua et silva; et ideo dedit ei predictus abbas societatem loci et quinque uncias auri et centum solidos et anulum aureum unum appendentem novem nummos et unum coclar argenteum. Huic conventioni interfuerunt testes ex parte Abbatis Rogerius filius Hunfridi, eo tempore vicecomes Rotomagî, et Girardus, comitis botellarius, et Guarnarius et Gotmundus et Gaufridus milites Abbatis et Christianus et Herbertus presbyteri. Ex parte vero Radulfi, Godefridus, frater ejus, et Hilbertus filius Turolde de Fontanis et Robertus filius Ansfridi de Ivetot.

Ansfridus succeeded as abbot of Preaux, his predecessor Einardus in 1050, and the marriage of Duke William with Matilda did not take place until 1053, so that we are able to fix this date as that of the above grant, and to add a third brother Godefridus to the issue of Hugh, bishop of Coutances. Vascœuil is situate on the river Andelle, in the vicinity of the forest of Lyons. On the other hand the cartulary of the Holy Trinity affords two specific dates as to the time of his being the husband of Emma.

men, both free men and husbandmen, living under his rule in Blosseville and Le Mesnil Enard and Neuville, and in Lescure and Eauplet, as well as of his own house situate in the city of Rouen, for seven pounds, with the consent of his wife Odain, and their sons William and Hugh. In like manner Ralph de Warren sold for the same sum to the aforesaid abbot the multure of all the men belonging to him in the same villages. The last mention of this baron in the same cartulary occurs in this form, and from it we may infer that he had not been present at the battle of Hastings.

Ea tempestate qua Guillelmus, dux Normannorum egregius, cum classico apparatu ingentique exercitu, Anglorum terram expetuit, quidam miles, nomine Osmundus de Bodes, cum aliis illuc profectus, et langore corieptus atque ad extrema perductus, pro animæ suæ remedio, dedit sanctæ Trinitati *omnem decimam terræ suæ in alodio*, quam domini sui Rodulfi de Warennæ tenebat beneficio. Unde et eidem domino suo Rodulfo, ut hoc annueret, xxx solidos dedimus; quod et fecit ante altare Sanctæ Trinitatis.

Signum Rodulfi de Warennæ. Signum ejusdem Osmundi. Signum Rodulfi hæredis Osmundi. Testes, Alveredus de la Bruere; Goiffiedus del Busc; Ricardus de Drincurt; Ilbertus de Longocampo, Bernardus cocus; Robertus pistor.

From these evidences we are able to deduce these facts; that Ralph or Rodulf, son of the bishop, was twice married, and that his two sons were the issue of his first wife, Beatrice, as otherwise they would not have attained sufficient age to have been in arms as early as the year 1055, the exact date of the battle of Mortemer, both according to Ordericus Vitalis, who states it to have occurred in the eighth year after the battle of Val-es-dunes, in 1047, and according to Robert du Mont, who has inserted an account of it in his additions to the chronicle of Sigebert, monk of the abbey of Gemblours in Brabant, under that year. The account of the former writer is put into the discourse, which he attributes to William the Conqueror on his death-bed, in these words; "in time past King Henry (of France) highly incensed against me dispatched a vast army of Franks in two divisions, in order to overwhelm our territories by a double invasion. He himself introduced one phalanx into the diocese of Evreux, in order that he might devastate every thing as far as the river Seine, and entrusted another to Odo his brother, and Reginald de Clermont, and to two counts, Ralph de Montdidier and Guy of Ponthieu, that they might quickly enter Normandy by the fords of the Epte, and lay



waste Bray and Talou, and the whole of the Roumois, with sword and fire, and from thence continue their ravages, until they reached the sea. I therefore, upon receipt of this intelligence, without delay set out to meet the foe, placed myself with my forces along the bank of the Seine, continually in front of the king's tents, and wheresoever he strove to depopulate my land, with arms and iron I prepared to encounter him. Meanwhile I sent Robert, comte of Eu, and Roger de Mortemer, and other most valiant knights, against Odo and his legions. Who, whilst near a castle, which is called Mortemer, they rencountered the French, the troops of both armies being ready, a terrible battle was fought with great effusion of blood on both sides. On the one party the Gauls were furious, animated with the desire of winning the land, on the other the Normans dealt blows in rage, burning with the hope of escaping defeat, and of defending themselves and their hearths. At length, by the divine aid, the Normans conquered and the French fled. This battle they fought beyond the Seine, in winter before Lent, the eighth year after the battle of Val-es-dunes. Then Guy, comte of Pontieu, was made prisoner, and Odo, with Reginald and others, who were fleet of foot, was routed. Comte Rodulf likewise would have been in like manner a prisoner, unless Roger, the leader of my forces, had favoured him, for he had long since done homage to him. Wherefore in this his necessity he rendered to him a fair and sufficient service, in as much as he protected him for three days in his castle, and afterward conducted him safe to his home. For this offence I ejected Roger from Normandy, but soon after, being reconciled, I restored to him the rest of his honours, save the castle of Mortemer, in which he had saved my enemy, and this I took from him rightly, as I believe. Yet nevertheless I gave it to William de Warren, his kinsman, a loyal youth." The same writer also mentions William de Warren as having been present at the battle of Hastings.

The word used by this writer to denote the degree of relationship between Roger de Mortemer and his nephew William de Warren is simply consanguineus, yet the continuator of William of Jumieges describes him as son of the first William de Warren, through ignorance of his real descent, in this passage, at Rogerius de Mortuomari, filius primi Willelmi de Warrenna, monasterium sancti Victoris in proprio solo fundavit

Robert du Mont, in his *Tractatus de Abbatibus et Abbatis Normannorum et ædificatoribus earum*, writes of Rogerius de Mortuomari, filius Walterii de Sancto Martino, frater vero primi Willelmi de Warrenna, monasterium in proprio solo fundavit, in utter forgetfulness that it was the niece of the Countess Gunnoi, married to Nicholas de Baqueville, who was mother of William Martel and of Walter de St Martin, as we learn from the continuator of William de Jumieges, (who by many is supposed to have been this identical Robert du Mont, who was a monk and claustral prior of Bec-Herlun, before being elected abbot of Mont St Michel in 1154,) in the paragraph cited above. The castles of St Victor and St Riqueren-riviere were those which remained to Roger de Mortemer after the offence, and near the former was a priory dependant upon the abbey of St Ouen, which upon the petition of Roger de Mortemer and Advisa his wife, in 1074, was erected into an abbey, and to which the family of Warren were benefactors<sup>c</sup>

<sup>c</sup> The following charter is evidence of the extent of these benefactions and fully corroborates the assumed descent of the houses of Warren and Mortimer from a common ancestor

Hamelinus, Comes Guarenne venerabili Rotomagensis Ecclesie archiepiscopo et decano ceterisque ejusdem Ecclesie personis et omnibus hominibus suis Francis et Anglis salutem Sciates me concessisse et charta mea confirmasse pro salute anime mee et uxoris mee Isabelle Comitisse et Willelmi filii mei et parentum et antecessorum nostrorum omnes donationes quas Guillelmus de Guarenna et Comes Guillelmus filius ejus et homines sui derunt Deo et ecclesie sancti Victoris monachisque ibidem Deo servientibus tam in ecclesiis quam in decimis, tam in terris quam in redditibus et in aliis donationibus scilicet ecclesiam de Bellecumbre cum decima eadem pertinente et decimam molendinorum et thelonei ejusdem ville Quia vero ab antiquo prefati monachi in ipso redditu molendinorum videlicet et thelonei non amplius quam viginti libras habuerant, ego ex proprio dono meo concessi illis et confirmavi ut integram habebant decimam sive minuat redditus sive augeatur Apud Brachetuit terram, ubi presbyter manet et quatuor acras terre et quatuor mansuras sed una de illis cambiata est pro alia apud Lovetot item apud Brachetuit totam decimam ovium mearum Concessi etiam totus nemus Rogerii de Cresseio a nemore Pasnagi

usque ad semitam de valle Hadose foree sicut idem Rogerius, presente comite Guillelmo et concedente, Deo et sancto Victorii dedit et donum super altari cum illo posuit. Concessi etiam sicut ipse Rogerius concessit sequentiam ejusdem nemoris in terram suam ita ut monachi talem habeant inde justitiam qualem ipse habebat Habebit idem Rogerius tres charitates per annum unam ad Nativitatem et aliam ad Pascha tertiam ad festum Sancti Victoris et ad festum Sancti Martini octas vel duos solidos in unaquaque charitate erunt quatuor simenelli et unum sextarium vini. Ecclesiam quoque de Capramonte et medietatem ejusdem ville tam in terram quam in aqua Ecclesiam etiam Sancti Audoeni de Sylva cum decima et decem acras terre Apud Montem David duas mansuras et unam apud Monasteriolum, datas a Radulpho de Cresseio pro anima fratris sui Hugonis. Relaxavi etiam et concessi ex proprio dono meo redditum, quem de duabus prefatis mansuris scilicet, Montis David habere consueveram videlicet unam minam avene duas bidentes et duas gallinas quamdiu abbas et monachi easdem mansuras in suo dominio tenerint. Quartam quoque partem ecclesie Sancti Helerii et decimam eidem parti pertinentem datam a Rogero de Wasson villa duas garbas de decima de Almaisnil et Capramonte de feudo meo datas a Rogero et Amelio fratre ejus Iterum apud Brachetuit duas partes decime Quare volo et firmiter precipio quod predicti monachi

Ordericus Vitalis in the fourth book of his Ecclesiastical History, has a paragraph enumerating the several earldoms given in England to his followers by William the Conqueror, inclusive of Walter, surnamed Gifard and William de Warren,

Gualterio quoque cognomento Gifardo, comitatum Buckingeham et Guilelmo de Guarennâ, qui Gundredam sororem Gherbodi conjugem habuit, dedit Sutregiam

As regards both these earldoms, the writer has anticipated their grants by a few years, as the title of earl is not given to either in Domesday Book, and we know from an authentic charter that the latter owed his elevation to King William Rufus. Gorbod, the brother of Gundreda, is mentioned in a preceding paragraph by this writer in these terms.

Cestrum et comitatum ejus Gherbodo Flandrensi jamdudum rex dederat, qui magna ibi et difficilia tam ab Anglis quam a Gualis adversantibus pertulerat. Deinde legatione coactus suorum, quos in Flandria dimiserat, et quibus hereditarium honorem suum commiserat eundi, citoque redeundi licentiam a rege acceperat, sed ibi adversa illaqueatus fortuna in manus inimicorum inciderat, et in vinculis coercitus mundanaque felicitate privatus, longæ miseræ threnos depromere dixerat.

This hereditary honour in Flanders was situate in Lower Picardy, and attached to it was the office of defender of the monastery of Sithu, dedicated in honour of St Peter, but in later times the town of Sithu acquired another name from St Audomar, (St Omer,) as did also the monastery from its first abbot, St Bertinus. His father bore the same name as himself, and was witness to a charter of Baldwin, bishop of Therouanne, then the capital of the pagus 'Tarvanensis, (le Thirouennais ou pays des Morins,) including Picardy, Artois, and Flanders, ratifying an exchange between him and Rodericus, abbot of St Bertin, of certain lands for three churches

habebant et teneant omnes predictas donationes bene et in pace libere et quæcunque et honorifice a eorum antecessores mei illas eis dederunt et chartis suis confirmaverunt et sicut alie ecclesie per Normanniam constitute mei us et liberi tenent vel tenebunt tempore antecessorum meorum. Et ut etiam hæc omnia firma et stabili aet in concussa in perpetuum existant signa mei et æg. li. uxor a mee Isabelle Comitisse, d. gnum duxi munim ne roborari istos adhibendo testes Guillelmum de Guarennâ et am meum Adam de Iounges Comitem de Boscavilla. Guillelmum de

Grinosavilla, Thiam de Almeisnil, Hugonem de Bellomonte Hugonem de Angulo sacerdotem Guarinum sacerdotem de Sancto Audoeno, Gualterum sacerdotem de Boscavilla. Guarinum prepositum, Guillelmum des Patais Rogerum Camerarium et Hugonem fratrem ejus et Radolphum prepositum abbatis et plures alios. Bellencombe is in the vicinity of the abbey of St Victor and Hyacint, Louvetot Cressy Quevrement, St. Ouen Montreuil, St. Helier Bay Aumesnil Vassenville are all parishes and hamlets in the same neighbourhood.

and their appurtenances, done in the church of the Holy Mother of God, Mary, at Therouanne, in the year of the Incarnation of the Lord 1026, reigning Robert King of the Trench, Balduino vero marchionatum agente tricesimo nono, to which Signum Gerbodonis, advocati Signum Arnulfi advocati, are the only lay signatures. In 1056 a serious alteration took place between Bovo abbot of St Bertin and Gerbod, the avoué of this house, by reason of unjust exactions levied by the latter in the town of Arques upon their servants and tenants, the settlement of which Baldwin, then Comte of Flanders, surnamed Pius, and Insulanus from Lille, a town of Flanders, the place of his birth, undertook, as we learn from his charter, made with the consent of both parties, and to which was this date

Acta est hec confirmatio a me Balduino, Flandrensiu Dei gratia marchione, anno domnice incarnationis millesimo quinquagesimo sexto, indictione nona, regnante Henrico Francorum Rege, in villa Sancti Audomari in basilica sancti Petri, die sancto Epiphaniæ, astantibus hujus rei testibus strenuis viris, quorum nomina subter tenentur inserta Signum Balduini, incliti marchionis Signum Drogonis, episcopi Tarunnensis Signum Gerardi, Cameracensis episcopi Signum Boronis, abbatis Signum Leduini abbatis Signum Eustachii comitis Signum Rogeri, comitis Signum Ingelramni comitis Signum Roberti de Bethun Signum Rodulfi Gandensis Signum Elgoti Attrebatensis Signum Gerbodonis advocati Signum Anselmi Signum Aloffi de Hesdin Signum Elvardi militis Signum Huberti, militis Signum Walteri militis Signum Christiani, scriptoris hujus privilegii

To another charter of the same Comte of Flanders reciting the origin and possessions of the abbey of Bergues-Saint-Winoc, which having been first belonging to secular canons, was by him changed into a Benedictine abbey, with this date, actum est hoc Bergis in solenni curia Pentecostes anno Dominice Incarnationis millesimo sexagesimo septimo, indictione quarta, adstante Drogone Terunnensi episcopo, we have these signatures, Signum Balduini gloriosi comitis Signum Adelæ Comitissæ Signa Balduini atque Roberti, filiorum ejus Signum Eustachii comitis Boloniæ S Rogeri de Sancto Paulo S Anselmi de Hesdin S Joannis Attrebatensis S Hugonis Anet Signum Gerbodonis Advocati de Sancto Bertino Signum Raingoti de Gant Signum Balduini de Gant S Alardi Ernes S Cononis filii ejus Signum

Petro Sanctoque Bertino, firma do traditione, ea scilicet ratione, ut abbas ipsius loci, in omni meo anniversario, meeque conjugis, refectionem ibidem Deo famulantibus fratribus faciat, ut eo libentius ipsi fratres pro redemptione nostra ad Dei aures pulsant. Pro qua scilicet anime mee redemptione hanc traditionem facio, meorumque militum subsignatione firmo.

Signum Elvardi. Signum Huberti. Signum Rameri Halreth. Signum Odgrini.

This vill is on the sea coast, in the canton of Marquise, arrondissement of Boulogne-sur-mer, departement du Pas de Calais, and has now the name of Audresselles, and the following charter affords proof that the date of this grant was anterior to the year 1087, and is inserted next in the cartulary under the heading, Exemplar carte Johannis Abbatis de Villa Astresela.

In nomine Patris &c. Quoniam &c. Quapropter ego Johannes Sithiensium abbas notum facio sanctum Bertinum in villam, Ostrasele nuncupatam, delatum, quatinus altiori consilio mei et fratrum ibidem sui juris allodium sine aliqua contradictione sibi vendicaret, sicque ab omni controversia liberum quidem ac quietum imperpetuum permaneret; ubi inter reliqua, Arnulfus atque Gerbodo frater suus, ex conventionem utrinque facta et concessa, homines nostri manibus effecti, quatuor marchas argenti, unusquisque videlicet duas, et hoc constituto tempore, id est, in festivitate Sancti Michaelis, in beneficium singulis annis recipiunt; eo scilicet pacto atque conditione, ut nullo ingenio, nulla ratione, in predictum Sancti allodium, causa aliquid usurpandi seu etiam placitandi, se aliquatenus ingerant, nec postremo quicquam quod ad dampnum ecclesie respiciat umquam inibi agere presumant; insuper vero omnes suos liberos ac servos, quemadmodum seipsos, a simili injuria compescant. Si quando autem, placito aliquo adgravato, ministerialis et custos ejusdem boni rem suis juribus in effectum ducere nequiverit, tunc tandem, si sibi id utile visum fuerit, ab eo vocati et moniti veniant, simulque, consilio et auxilio in quantum prevalent, una cum eo, salva fidelitate ecclesie, omnia tractent atque disponent, terciumque nummum ex eodem placito proveniente, tunc tantum, ejus rei gratia, habeant, ultra hoc nil umquam, ut dictum est, de cetero intromittentes. Facta est igitur hec talis conventio in presentia nostra, cunctis super hoc assensum unanimiter prebentibus, anno ab incarnatione Domini millesimo octogesimo septimo, indictione decima, regnante Francorum rege Philippo, presente Lamberto Hejaniensi abbate, multis quoque aliorum spectabilium personis. Quas videlicet in presentium subscriptione, ad corroborandum hujus rei testimonium, attitulari placuit ex nomine, hoc modo; Balduinus de Ganda. Razo de Ganera. Razo et Africus frater ejus de Moneta. Rothardus de Sothgeiem et Rotneth frater suus et Sigerus de Westernhem et Rodulphus de Hervetingehem. Gerardus de Kimbresaca et aliis multis, quos longum est nemorare.

Quibus expletis astante ibidem sacrosancto corpore beati Bertini, cum aliis reliquis decretum est et exclamatum ut, quicumque supramemoratam conventionem aliquando violare presumeret, eterno anathemati subjaceret, nisi digna penitencia reconciliatus, a tanto errato cito respisceret. Fiat, fiat

Arnulf and Gerbodo named in this charter were doubtless the sons of Gerbodo earl of Chester and of Ada his wife, the original grantors of the third part of the vill of Audreselles, and the fact of their becoming the men of the abbot is a strong proof of the truth of their father's history as told by Oderic Vitalis, which had resulted in the loss of his title of avoué of the abbey of St Bertin. Authentic evidences, thus proving the high rank of this family in Flanders, accord with the inference suggested by the text of an excellent historian, that Matilda, the daughter of Baldwin comte of Flanders, had Gerbodo, the avoué of St Bertin, for her first husband, and that the issue of this marriage were Gerbodo, earl of Chester, Frederic, and Gundrada wife of William de Warren. The second marriage of Matilda with William duke of Normandy, was in contemplation prior to the close of the year of the Incarnation of the Lord 1049, during which a council was held at Rheims for reforming the discipline of the Church and for the regulation of morals, under the presidency of Pope Leo the Ninth, commencing on the third day of October, for in a record of the acts of the third day of its sitting, the following passage occurs descriptive of what was done on that occasion by the Pope

Excommunicavit etiam comites Engelrannum et Eustachium propter incestum et Hugonem de Braine, quia legitimam uxorem dimiserat et aliam sibi in matrimonio sociaverat. Interdixit et Balduino comiti Flandrensi ne filiam suam Willelmo Normanno nuptus daret, et illi ne eam acceperat. Vocavit etiam comitem Tetbaldum, quoniam suam dimiserat uxorem

Such was the solemn prohibition promulgated at this council against this intended union, and which was so far effectual that until the imprisonment of this Pope, in 1053, by the Normans of Naples, none took place. In that year, according to the Chronicle of Tours, William duke of Normandy married Matilda, the divorced wife of Gerbodo, the mother of the children named above. The charter of William Warren, in the reign of William Rufus, who had created him earl of

Surrey, contains distinct evidence that the wife of King William the Conqueror was the mother of his wife, in the following paragraph :

Volo quod sciunt qui sunt et qui futuri sunt, quod ego Willelmus de Warrenna Surreie comes, donavi et confirmavi Deo et sancto Petro et abbati et conventui de Cluniaco ecclesiam Sancti Pancratii, que sita est sub castro meo Lewiarum, et eidem Sancto Pancratio et monachis Cluniacensibus, quicumque in ipsa ecclesia Sancti Pancratii Deo serviunt, imperpetuum donavi pro salute anime mee et anime Gundrade uxoris mee et pro anima domini mei Willelmi Regis, qui me in Anglicam terram adduxit et per cujus licentiam monachos venire feci, et qui meam priorem donationem confirmavit, et pro salute domine mee Matildis Regine, matris uxoris mee, et pro salute domini mei Willelmi Regis, filii sui, post cujus adventum in Anglicam terram hanc cartam feci et qui me comitem Surreie fecit, et pro salute omnium heredum meorum et omnium fidelium Christi vivorum et mortuorum, in sustentationem predictorum monachorum Sancti Pancratii, *mansionem Falemeram nomine, totum quicquid ibi in dominio habui, cum hida terre, quam Eustachius in Burgemera tenet et ad ipsum mansionem pertinet. Mansionem quoque Carletonum nomine quam domina mea Matildis Regina dedit Gundrade uxori mee et mihi, et hoc concessit et confirmavit dominus meus rex Willelmus in auxilium ad fundandum novos monachos nostros; totum quod ibi habuimus.*

The entries in Domesday, as to Falmer in Sussex and Carlton in Cambridgeshire, describe them as held of William de Warene at that time by St. Pancras, and the abbot of Cluny; but as regards the last-named place, it is there simply stated that Earl Algar had held the land. His Saxon predecessor in all his other lands in that county had been Tochi, the thane of King Edward, whence it is probable that the four hides and two acres so excepted were of the gift of Queen Matilda, as mentioned in the charter.

Pope Leo IX. was imprisoned by the Normans from the 23rd of June, 1053, until the 12th of March, 1054; and during this interval the marriage of William the Conqueror with the wife of Gorbod took place, not in Flanders, but in Normandy. Baldwin, her father, himself conducted her into Ponthieu, the district bordering upon Normandy, where he was met by his future son-in-law, and at the frontier-town of the duchy, Eu, the ceremony of marriage was performed. William, the monk of Jumieges, a contemporary writer, thus narrates the attendant circumstances, in chapter 21 of his seventh book, under the heading *Quod dux Willelmus duxit Mathildem filiam Balduini Flandrensis, neptem Henrici Regis.*

Jam duce juvenili robore vigente, transcens annis adolescentiæ, cœperunt optimates ejus de successione prolis cum eo attentius tractare. Audiens autem Baldunum Flandriæ comitem quandam habere filiam regali ex genere descendantem, nomine Mithildem, corpore valde elegantem animoque liberalem, hanc, suorum consultu, missis legatis, a patre petuit uxorem. Ex ejus proposito animo Baldunus Strapa admodum grivus, non modo petitam dari decrevit, verum etiam cum muneribus innumeris eam ad usque Oucense castrum adduxit, ubi Dux militum stipatus catervis, advenit, illam que sibi jure conjugali despondit, et cum maximo tripudio ac honore Roto magi mœnibus intulit. Genuit autem ex ea procedente tempore filios quatuor Robertum qui post eum ducatum Normanniæ aliquandiu tenuit, et Willelmum qui regno Angliæ tredecim annos præfuit et Richardum, qui juvenis decessit et Henricum qui fratribus tam Regi quam Duci, successit et filias quatuor, de quibus omnibus, tam viris quam feminis liber subsequens qui de gestis nobilissimi Regis Henrici inscribitur pro modulo nostro, Deo juvante, pertractabit.

As regards these last sentences they are an obvious interpolation by the monk of Bec, as William of Jumieges did not survive more than a year the decease of the Conqueror, to whom his work was dedicated. William of Poitiers, another contemporary writer, merely describes the marriage in similar terms,

Marchio hic, fascibus et titulis amplior quam strictum sit explicabile, natam suam, nobis acceptissimam dominam, in Pontivo ipse præsentavit socerus generoque digne adductam. Introductioni hujus sponsæ civitas Rotomagensis vacabit jocundans.

The Chronicle of Tours alone fixes the time of this marriage in the course of the year 1053, but no record has come down to us as to the name of the prelate or priest who, in defiance of the prohibition of the Pope, ventured to perform the ceremony. The archbishop of Rouen, Malger, uncle of Duke William, boldly launched the thunders of excommunication against the offending parties, and his pretext for so doing has been imputed to the nearness of kindred between the married couple, inasmuch as her grandmother was a daughter of Duke Richard the Second of Normandy, and aunt of William the Conqueror. But it is doubtful if this was the original motive which induced the prohibition, and the peculiarity of the birth of William the Conqueror, as being illegitimate, certainly forbids such a conclusion, coupled with the silence of the Pope at the council of Rheims. There is, on the contrary, the clearest testimony that Matilda was already a



mother, and the long delay between the time of her being sought in marriage by Duke William, when first smitten with her beauty and accomplishments, and the ceremony at Eu, was probably necessary to effect a divorce between Gorbod, her first husband, and his destined bride. In the course of the year 1055, Malger, the archbishop, was deposed from his see in a provincial council at Lisieux; and according to William of Malmesbury, the secret cause of this proceeding was owing to his steadfast opposition to the marriage, rather than to any irregularities of conduct.

Ferunt quidam esse arcanam depositionis causam; Matildem, quam Wilhelmus acceperat, proximam sibi sanguine fuisse. Id, Christianæ fidei zelo, Malgerium non tulisse, ut consanguineo cubili fruerentur; sed in nepotem et comparem excommunicationis jaculum intentasse. Ita, cum iræ adolescentis uxoriæ querelæ accederent, excogitatis occasiones quibus persecutor peccati sede pelleretur. Sed postmodum provectionibus annis, pro expiatione sceleris, illum sancto Stephano Cadomis monasterium ædificasse, illam beatæ Trinitati in eodem vico idem fecisse; utroque pro sexu suo personas inhabitantium eligente.

The reconciliation with Rome was deferred to the time of the pontificate of Nicholas the Second, crowned 18th January, 1059, deceased 21st July, 1061.

The writer of the life of Lanfranc imputes to that eminent man a like opposition to the marriage of the Conqueror on the ground of consanguinity, which brought upon him the wrath of his sovereign, who caused the monastery of La Pré de Rouen, a cell to the abbey of Bec, of which he was Prior, to be burnt down, and pronounced against him a sentence of banishment;

Hujus tam improvidæ jussionis causam aiunt, quod idem Lanfrancus contradicebat nuptiis filæ comitis Flandriæ, quam ipse dux cognoverat in matrimonio, quia proxima carnis consanguinitate jungebatur. Unde auctoritate Romani Papæ, tota Neustria fuerat ab officio Christianitatis suspensa et interdicta

On his road to exile he encountered the Duke, and the result of the interview was a reconciliation, on condition of his going to Rome to make peace with the Pope;

Ut ageret pro duce Normannorum et uxore ejus apud Apostolicum, pro qua re illuc perrexerat. Igitur locutus cum Papa Nicolao ostendit, quia jus sententia illos tantum gravabat, qui eos nec coniunxerant, nec separare poterant; nam Dux puellam, quam acceperat, nullo pacto dimittere vellet. Hoc audiens et verum esse advertens summus Pontifex, dispensatione ha-

bita coniugium concessit eo tamen molo quatenus Dux et uxor ejus duo monasteria construerent in quibus singulas congregationes virorum ac mulierum coadunarent qui ibi sub norma sanctæ religio s die noctuque Deo deservirent et pro salute eorum supplicarent Paruit Dux Apotolæ dispensationi et edificaverunt duo monasteria in prædio quod antiquitas Cadomum nuncupabat

These two monasteries or rather their churches yet remain in proof of the atonement to which they were feign to submit in order that they might merit to be admitted into the bosom of the Church against whose precepts they had so grievously transgressed but no papal bull attests that this penance was enjoined merely for marrying within the degrees of kindred

The issue of this marriage were the four sons named above and six daughters Agatha Constantia Adeliza Adela Matilda and Cecilia although Orderic Vitalis twice enumerates only five in his History first in the fourth book in the order they are put down above omitting Matilda and again in the seventh book where he places Adeliza before Constantia Agatha the eldest daughter was first betrothed to Harold king of England and afterwards to Alfonso king of Leon and the Asturias in 1068 who died on her journey to Spain a virgin and whose body was brought back to her native soil and interred in the cathedral of Bayeux Adeliza the second daughter became a nun in the abbey of St Leger de Preaux of the foundation of Humphrey de Vieilles father of Roger de Beaumont le Roger Constantia was the wife of Alan Ier grant comte of Brittany married at Caen in 1075 and deceased without leaving issue in 1090 Adela was the wife of Stephen comte of Blois afterwards of Chartres married at Breteuil in 1081 and by him slain in Palestine in 1101 mother of five sons William Theobald Stephen Henry and Humbert and of three daughters Alice wife of Miles comte of Bru Matilda wife of Richard earl of Chester and Eleonora wife of Ralph comte of Vermandois Cecilia was abbess of the Holy Trinity of Caen and according to Ordericus Vitalis received the veil from Archbishop John at Iccamp in the year 1075 and after having been abbess for nearly fourteen years died on the 13th of July 1127 As the truth of this assertion has been controverted by the editors of the Gallia Christiana and the recent editor of the above history it seems advisable that

Evagrius (*Hist.* iv. 27), Joannes Damascenus (*de Fide Orthodoxa*, iv. 16), and Cedrenus (*Annal.* p. 145, Xyland.), are the earliest authorities for the following tradition. Abgarus, king of Edessa in Mesopotamia, who was sick, and found no relief from the treatment of his physicians, having heard of the miracles performed by Christ in Judæa, thought that he would be able to cure him. He accordingly sent a messenger with a letter to him of the name of Ananias, one who was well skilled in painting; and the king ordered him, in case he could not persuade Christ to visit him, at least to take his portrait faithfully, and to bring it to him. Ananias delivered his letter, and carefully examined the face of Christ; but he was so much incommoded by the surrounding crowd, that he retired to an eminence close by, and there attempted to draw the portrait. Owing, however, to Christ's constant movements, or, as Damascenus relates, the refulgence of his countenance, Ananias found it impossible to perform his purpose. Christ himself, however, accomplished his design for him; having called for water to wash his face with, he wiped it with a linen cloth, which he gave, with an answer to Abgarus, to Ananias, who found Christ's likeness imprinted upon it,—*ἐὰν ἐμάξατο τῇ ἰματίῳ τὸ ἑαυτοῦ ἀπεικόνισμα*.

Abgarus, as he had anticipated, was cured by the touch of this portrait, and it became afterwards an object of great veneration at Edessa, until it was removed to Constantinople by Nicephorus Phocas, in the second year of his reign, A. D. 964. It was subsequently carried to Rome, where, as already said, it still remains; though, according to another account, it was taken to Genoa, and there deposited in the Church of San Bartolomeo.

The interchange of letters between Christ and Abgarus is noticed by Eusebius and Procopius, and both are copied by Cedrenus, but Evagrius is the first who mentions the miraculous portrait,—*τὴν θεότευκτον εἰκόνα ἣν ἀνθρώπων χεῖρες οὐκ ἐργάσαντο*, the image framed by God, which the hands of men had not made, but Christ God had sent to Abgarus. Evagrius lived in the sixth century.

There is another Sancta Veronica at Rome, of which the traditional origin is different. It is said to be a cloth which was presented by a woman to Christ to wipe his face with,

when carrying his cross to Mount Calvary. This image is mentioned by various old church documents.\*

R. N. WORMUM.

#### IV.

#### ON THE PARTICLES ὥς OR ὅπως ἂν WITH A CONJUNCTIVE OR OPTATIVE.

ON the use of the Greek Particles ὥς or ὅπως ἂν, with a Conjunctive or Optative Mood, little more need be said than has already appeared in the pages of this Journal.<sup>1</sup> It will not detract, however, from the general interest of the able and instructive article to which we refer, if to the ample induction on which our theory rests, as regards Classical Greek, we here can add one or two instances of its successful application to the Greek of the New Testament.

We open St. Matthew's Gospel, and find our Lord asserting of certain hypocritical professors of religion: ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ἡγωνίαις τῶν πλατειῶν ἐστῶτες τροσεῖχθαι, ὅπως ἂν φανῶσι τοῖς ἀνθρώποις, ch. VI. v. 5; and can we fail to observe that it is the fact of their taking their stand, when they pray, in places where they *must needs* be seen of men, that convicts such persons of praying with direct and pointed reference to this end: πρὸς τὸ θεαθῆναι αὐτοὺς,—*Ibid.* v. 1? We translate therefore—not, “*that, if possible, they may*”—but, “*for to be*”—“*thereby to be*”—or, “*that so they may be seen of men.*”

We turn to St. Luke's Gospel, and hear the aged Simeon describe an incidental effect of the Messiah's being “despised and rejected of men,” when to his inspired declaration—Ἰδοὺ, οὗτος

\* See Chifflet, *De Linteis sepulchralibus Christi Servatoris Cruxis historica*, c. 33, 34; and Gretser, *Synagoga de Imaginibus manu non factis, deque aliis*

*a San Luca pictis*, fol. Par. 1623, or *Opera*, vol. xv. p. 176, et seq.

<sup>1</sup> No VI. January 1844, Vol. II. p. 333, &c.

freshing may come from the presence of the Lord; i. e. that ye may see with joy the time which the Lord hath appointed as the period of refreshing." We do not, however, agree with these learned Divines, nor with the great majority of modern Expositors, in understanding  $\acute{\alpha}\nu\alpha\psi\upsilon\chi\epsilon\omega\varsigma$  (with which they compare  $\acute{\alpha}\nu\epsilon\sigma\iota\nu$ , 2 Thess. i. 7,) to refer to the end of the world, and  $\acute{\alpha}\pi\omicron\sigma\tau\epsilon\iota\lambda\eta$  to the *second* coming of Christ; for we believe the meaning to be simply this: "*That so ye may realize<sup>s</sup> the arrival of that era to which the expectation of the faithful<sup>s</sup> has been so long directed, and in an honest and good heart receiving Him, who up to this time has been preached unto you by the Prophets, and yet more by John preaching<sup>7</sup> the baptism of repentance, ye may not frustrate that gracious purpose of His Divine mission, which is declared in the last verse of the chapter,*" where we have but to translate  $\acute{\alpha}\pi\acute{\epsilon}\sigma\tau\epsilon\iota\lambda\epsilon\nu$ , *hath now sent*, and we shall at once obtain a correct and consistent interpretation of the whole passage

verbatim,—“the construction being *ὡς ἐν ᾧ*<sup>8</sup> (equivalent to *ὡς ὅσα*) *ita ut sit*,<sup>9</sup> so as to be, or, on the supposition that it is, no friend,” and then judge whose fault it is, if as he says, “Τὸ *ὡς* *ἐν ᾧ* οὐ σκοτεινὸς nimis subtilia commiscetur, quam quæ eundem intelligere possim”<sup>10</sup> .

For ourselves, we still think Professor Scholefield's interpretation wholly inapplicable to this passage, and would that he (or Mr Paley, who adopts it, and complains of no obscurity here) had explained what there is in the adjunct *οὐ φίλη* to make it more natural or probable that the *Ægyptian* galley should obey its helm, than if it had had none but *friends* on board—unless, indeed, we suppose Danrus to be speaking with something of the peevishness and the despondency of Philoctetes, when he exclaimed, *ἐμελλ' ἔπει οὐκ ἐν τῷ κακῷ γ' αὖ λείτο,*—

\* The only example of this kind which occurs to us, is Soph. *Antig.* 215, αἰ δὲ κρατοῖ τῷ θεῷ ἐχθροῖσι—on which Hermann “Superbiter et contemptum respondet Creon. Vltter dixisset δπως ἐστὶν κρατοῖ. Our rule would lead us to translate, *finali sensu*: “From all which it follows that we are now to shew yourselves attentive to what is said to you! Compare too as “superbiter dictum, Eur *Phææ* 1011, αὐτῷ δὲ, ἐπὶ τῷ θεῷ καὶ τοῖς ἀνθρώποις.

\* Rather *quæ* mox futura s' t'<sup>a</sup> that it should prove, (or, as we have already translated, *scilicet* *is*), *only to be found in the end*, an unfriendly one,—the contemplated result of the ship's making so truly for the shore. In the other case to which our rule refers,—that of the existing or assumed fact on which any proposition is grounded—e.g. *stultus est, quia hæc credidit*,—it is worthy of remark here, that the Greeks use: (see n°) *quia tenens*—not *est*; *quia*—as Thucyd. iii. 32 εἰς τὸν οὐ καλῶς τὰς ἑλλὰδα λαμβανόντες αὐτοί, ἐκ δὲ τοῦ διέσσειν οὗτοι χιρὰς καὶ επικαμίνουσιν οὗτοι πολέμου· καὶ λ. Aisch. Iam 231, τὸ πικροτέρως μὴ ἐπιδεῖξαι ὅτι ἔλαβον (so *quod quis prodiderat*) Eur. El. 51, μὴ οὐκ ἐπεγγάζειν Matt. vi. v. § 617 2. 1 die on Choroph. 173.

p 121 Und r this head we must include St Luke's Gospel, xii. 49  $\tau \epsilon \lambda \alpha \nu$   $\epsilon \nu \theta \eta \alpha \pi \rho \iota \tau \eta$ , What would I [give to have it] that it were already kindled? and (if such juxta position may be for given) Aristoph. *Vesp* 1537 (Brunck),  $\tau \alpha \upsilon \tau \alpha \gamma \alpha \rho \epsilon \nu \delta \epsilon \epsilon \varsigma \epsilon \omega \pi \alpha \rho \epsilon \iota \delta \iota \delta \epsilon \kappa \alpha \iota \sigma \epsilon \rho \chi \alpha \nu$   $\mu \iota \nu \iota \nu \delta \epsilon \tau \alpha \nu \alpha \lambda \lambda \alpha \zeta \epsilon \iota \nu \chi \epsilon \rho \epsilon \iota \sigma \tau \epsilon \nu \gamma \nu \omega \sigma \tau \alpha \iota$ —where  $\epsilon \tau \epsilon \varsigma \alpha \nu \alpha \lambda \lambda \alpha \zeta \epsilon \iota \nu$ , as indicating what has now actually occurred, differs from  $\omega \varsigma \delta \epsilon \nu \alpha \nu \alpha \lambda \lambda \alpha \zeta \eta \nu$  or  $\delta \omega \tau \epsilon \varsigma \alpha \nu \alpha \lambda \lambda \alpha \zeta \alpha$  much as  $\delta \omega \tau \epsilon \varsigma$  "xv (that you have come) for example, Soph (*Ed T* 534, (Brunck) differs from the more common  $\delta \omega \tau \epsilon \iota \kappa \iota \sigma \tau \alpha$  that you should come

<sup>10</sup> From his remark respecting  $\mu\eta$ , Mr Paley obviously does not, or will not, understand our construction of the line in question. His criticism no doubt, is correct under the changed position of the verb which we have supplied after  $\alpha\delta\epsilon\iota$ , but is it quite fair to make such change without apprising his readers of the fact?  $\text{Οὐ γὰρ ἀγένομαι ἔγωγε, Agam 323 οὐκ ἀπιδίξῃ Eur Hipp 107 οὐδὲ δ' ἀνοί, Thuc 1 137 οὐκ ἐτι τήχ' ἐσσι Ib iii 9, οὐκ ἀπιδίξῃ, γ 35 οὐκ ἱζονοία, γ 50— is of course to be constructed as a single word. And this we thought we had expressed beyond the possibility of mistake, by translating it *unfriendly*, or *no friend*!$

(Soph *Phil* v 446) a supposition which, as before we shall find it hard to reconcile with the context. On the other hand, our confidence in the interpretation which we have already suggested is strengthened by the analogy which we observe as in general between *ὥστε* with an Infinitive and *ὥς ἄν* with a Conjunctive, so in the familiar use of (*ὥστε*) *εἰλων ἐ'ναι* *quod per me fiat*, Angl *so as for me to be a consenting party, with my own good will*, and not less by the following passages from Horace —

Quis circum pagos et circum compita pugna  
Magna coronari contemnat Olympiā, cui spes  
Cui sit conditio dulcis sine pulvere palmæ?—*Epist* i i 49-51

Quid voverat dulci nutricula majus alumno,  
Qui sapere et fari possit quæ sentiat?—*Ibid* iv 9

whence as the conclusion of the whole matter under discussion we deduce a compendious yet most comprehensive, rule of Syntax, which we would gladly see substituted in the room of the obscure and sadly too much condensed ‘Qui causam significans &c—it is this ‘QUI Subjunctivum postulat quoties indicat vel quā sub conditione prædicetur antecedens Sententia vel quam in se vim habeat et effectum id quod Græce subjicitur per *ὥς* vel *ὥς τὼς ὡς*—(virtual) *whereby to that so* or (eventual) *so as to so that*—ut &c &c

T W P

## V

### ON THE ATTIC DIONYSIA

PREVIOUSLY to the year 1817 it was a general opinion that the Lenæa was the same festival as the Anthesteria. There had indeed been another opinion sanctioned by eminent scholars as Scaliger Casaubon, Palmer and Spanheim that it was identical with the Rural Dionysia or *τὰ ραὺ ἀγρία* but after Ruhnken's note on Hesychius the former one which had also

been previously adopted by Selden and Corsini, seems to have met with universal acceptance. In the year before mentioned, however, M. Bockh read a paper before the Academy of Berlin, in which he controverted both these opinions, and maintained that the Lenæa were identical neither with the Anthesteria nor with the Rural Dionysia, but a separate and distinct festival, celebrated in the month Gamelion. This hypothesis he supported with a great deal of learning and ingenuity, and it has since been very generally adopted in Germany, and to a considerable extent in this country also; where M. Bockh's view of the question was, I believe, first introduced to public notice in a paper in the fifth number of the *Philological Museum*, from the pen of the present learned Bishop, of St. David's. M. Bockh's arguments are there put with a great deal of force and precision, and in a way most calculated to strike a scholar; and as the original, besides the difficulty of the language, is not easy of access, (it having never been, so far as I know, published in a separate form,) it may be more convenient to the English reader to consider M. Bockh's arguments as they are presented in that paper. All that I propose to shew—for positive *proof* is, I fear, out of the question—is, that the case is not so clear a one as the majority of German scholars, since the publication of M. Bockh's paper, have chosen to consider it; but that, on the contrary, the probability lies on the side of Ruhnken. Nor perhaps will this attempt be thought too presumptuous, when it is considered that, besides the great names already mentioned, Wyttienbach, Dr. Arnold, and Mr. Clinton, have, in more modern days, taken the same view of the question as Ruhnken, and that the Bishop of St. David's himself, although attributing great weight to Bockh's reasoning, does not pronounce a final decision upon it.

In order to simplify the question, I shall not notice the opinion of those who affirm that the Dionysia ἐν Ἀττικῇ, were identical with the τὰ κατ' ἀγέρας. That view also does not, indeed, as I have already intimated, want great names to support it, to which may be added that of the veteran scholar Hermann. If they are right, it is evident that M. Bockh's hypothesis equally falls to the ground, though in a different manner, as by the establishment of that view which Ruhnken, by his able note on Hesychius, has made more peculiarly his own. But besides that I take their opinion to rest on very slender evidence, it is



obvious that it is at once disposed of, if the identity of the *Lena* and *Anthesteria* can be established, for nobody, I believe, has ever held that the Rural *Dionysia*, the *Lena*, and the *Anthesteria*, were all three one and the same festival.

The single point of investigation, therefore, proposed in the following pages, is,—Were the *Lena* and *Anthesteria* identical, or were they not? The learning and labour that have been bestowed upon the subject, leave little room to hope that any new light can be thrown upon it by the production of any hitherto undiscovered passages relating to it. Our task in this case of "*Ruhnken versus Bockh*," is rather to arrange and compare the evidence already collected, than to search for new. I shall, therefore, first produce those authorities and arguments which tend to prove Ruhnken's view of the identity of the two festivals, then those which have been cited by M. Bockh, in order to establish their diversity, and shall conclude with a few remarks on their comparative merits and defects.

One of the most important texts in favour of Ruhnken's view, though not much insisted on by himself occurs in Thucydides, (II 15.) The historian is enumerating some of the more ancient temples of Athens, and among the rest mentions τὸ ἐν Λύμαις Διόνυσου (αἰθρῇ) ὃ καὶ ἀρχαίως οὖα Διονυσία τῇ δωδεκατῇ κοινῆται ἐν παντί Ἀθηναίων, ὡς οἱ καὶ οἱ Ἀθηναίων Ἴωνες, εἰσι καὶ οὖν νομιζέμενοι.

Now here let us observe —

1st, That Thucydides includes the festival celebrated on the 12th of Anthesterion, and belonging therefore to the *Anthesteria*, among the *Dionysia*. Thus is the more worthy of remark, because Buttmann, in his first Excursus to the Midian oration, affirms that the *Anthesteria* were never called *Dionysia*, except by Grammarians.<sup>1</sup>

2d, That we may infer, from his using the comparative *ἀρχαίως*, that in the time of Thucydides, there were only two *Dionysiac* festivals at Athens. Had there been more he would have said *ἀρχαίωτα*. This is of course exclusive of the rural *Dionysia*. Throughout the passage, the historian is speaking

<sup>1</sup> "Anthesteria, heet a Grammat. cū interlin., vocalulo Διονυσία explicetur, apud antiquos tamen illo vocabulo uel appellabatur quod a nullo Deo no-

mine, sed ab anni tempore primisque floribus, quorum usus in eo festo erat, derivatum est.

only of the city, and its condition before the *ἐνοβλία* effected by Theseus

3d, That these more ancient Dionysia, & *ε* more ancient than the *μ γαλα*, or *τα εν ἀελ* in Elaphebolion, continued to be celebrated in the time of Thucydides on the 12th of Anthesterion

But here it is necessary to take notice of a different interpretation which some critics have affixed to this passage Hudson has the following note upon it, which is quoted with approbation by Poppo,—“His verbis innuit Thucydides hæc antiquiora Liberalia evuluisse, et non mansisse celebrari ut olim, apud Athenienses, quod contra evenerat apud Iones, moris antiqui retinentissimos”

Now, on what grounds can this festival, celebrated on the 12th of Anthesterion, be said *evuluisse*?—that is, I suppose, to have fallen into disrepute and disuse It will not be denied that it formed part of the Anthesteria, and that the Anthesteria were in full vogue in the time of Thucydides, nobody, I presume, will be bold enough to dispute The concluding portion of the *Acharnians* of Aristophanes is alone sufficient to dispose of that point The meaning however, of M Bockh's party in this interpretation of the passage, appears to be, so far as I can collect it, that the festival had fallen into disrepute as one of the Dionysia though it still continued to be celebrated under the name of Anthesteria But for any grounds for so improbable, and indeed unintelligible, an opinion, or for any indication of the time at which the supposed change took place, we look in vain It is one of the oldest and best authenticated of the Athenian festivals, and seems to have been celebrated with the same ceremonies in the time of Demosthenes, as it had been before the period of the Ionic migration Nay, so jealous were the Athenians of any innovations in their old religious ceremonies, and more particularly in this of Dionysus, that in the time of Theseus, when the government became more democratic, they drew up a law respecting the *Βασίλισσα* the chief minister of the festival, that she should be a citizen of Athens, and never married to any but the *Βασίλει* in order that none of the ancient rites might be in danger of being abrogated, or any new ones introduced,—*ἵνα μηδὲν κατὰ λήθῃται μηδὲ καί ποτε μῦται* (Demosth *ad. Neær* § κ ) This law they caused to be engraved on a stone pillar erected in the Temple of Bacchus *εν ῥήμα*, which place they chose in order to prevent its being

We have already seen what weight is due to this attempt to separate the Anthesteria, confessedly a feast of Bacchus, from the Dionysia. Not one, even plausible, reason can be urged in its favour. So in the law of Evagoras, cited by Demosthenes in his oration against Midias, § 4, only three Dionysia are enumerated. “Εὐάγορος εἶπεν, ὅταν ἡ κομῆ ἢ τῷ Διονύσῳ ἐν Πειραιεῖ, καὶ οἱ κομῆδοι καὶ οἱ τραγωδοί, καὶ ἡ ἐπὶ Ἀττικαῖς κομῆ, καὶ οἱ τραγωδοὶ καὶ οἱ κομῆδοι, καὶ τοῖς ἐν Ἀθῆναις Διονυσίαις ἡ κομῆ καὶ οἱ αἰῶδες καὶ ὁ κῶμος καὶ οἱ κομῆδοι καὶ οἱ τραγωδοί, καὶ τῶν Θαεργηλίων τῇ κομῇ καὶ τῷ ἄγωνι, μέντοι ἐξελθεῖν” κ. τ. λ. From the order in which the Dionysia are here mentioned, these ἐν Πειραιεῖ were most probably the same as the Rural Dionysia, which, as we learn from Theophrastus, (*Charact.* 3), fell in the month Posideon; and this view has been adopted by Spalding, Buttmann, and others. Peireus, by the building of the long walls, having become, as it were, a part of the city, the festivals celebrated there came to be looked upon almost in the same light as the city festivals, and were no doubt attended by many of the inhabitants of Athens; just as we find Plato, at the beginning of the *Republic*,

tri,—an ancient practice, but which appears to have fallen into desuetude. But even if we adopt Hermann's reading of the passage, it still points to a dramatic exhibition and contest on that day. No inference can be drawn from the circumstance of tragedies not being mentioned in the law, since some other day of the Anthesteria may have been dedicated to them; and though tragedies were occasionally exhibited at the Lenæa, yet comedies formed the staple of the entertainment.

As in the Lexicographers and others, the Anthesteria are said to be omitted among the Dionysia because there were no dramatic performances, so in an inscription published by M. Bockh, the reason assigned for their omission is, that there was no public feasting or sacrifices at them. According to these views, then, the oldest of the Bacchic festivals at Athens, which lasted during three days, and celebrated the return of spring with its flowers, by tapping the wines of the preceding vintage, appears to have been a very dull affair after all. The inscription referred to, is to be found in the Appendix to M. Bockh's *Public Economy of Athens*, No 8, and contains a record of the sums accruing to the state from the ludes of oxen slaughtered at the public festivals. The second it records, is that of the Διονύσια τὰ ἐπὶ Ἀθναίῳ, and it then proceeds as follows.—*ἀπὸ μυστήρων καὶ τελειῶν ἐκ τῆς ὀυσίας τῇ Ἀθημητῇ παρὰ ιεροποιῶν: ἔξ Ἀσκλημησιῶν παρὰ ἱεροποιῶν: ἐκ Διονυσίων τῶν ἐν ἁσθεὶ ἀπὸ βουωνῶν.*

Now, if the Anthesteria was not the same festival as that ἐπὶ Ἀθναίῳ, it is here entirely omitted, since it certainly fell before the Dionysia, ἐν ἁσθεὶ; and it is incredible that so important a fête should have been passed over without public sacrifice. The record of the first festival is entirely obliterated, with the exception of the letters ΑΥΕΙΩΝΤΩΝ; and out of these M. Böckh, by changing the Α into Ν, and the Ε into Σ, makes ΝΥΣΙΩΝΤΩΝ, and by supplement, Διονυσίων τῶν κατ' ἀγροῦς. This emendation, however, whatever may be its merits, has nothing to do with the point at issue; which is affected only by the festivals recorded after the Dionysia ἐπὶ Ἀθναίῳ, and not by those which precede it.

Thirdly, Let us consider the argument drawn by Ruhnken from the *Acharnians* of Aristophanes. That critic perhaps expressed himself too strongly, when he affirmed that he would incontrovertibly demonstrate the identity of the Lenæa and Anthesteria from Aristophanes alone. But, though his argu-

supposition. At v. 201, Dicæopolis informs us that he means to celebrate the rural Dionysia:—

ὦ γὰρ ἐὲν πολέμου καὶ κακῶν ἀπαλλαγεῖς  
ἄψω τὰ κατ' ἀγροῦς εἰσιὼν Διονύσια.

And from v. 266, it has been inferred that he actually celebrates them, with the Phallic procession, &c. in his own rural *demos* of Chollidæ:—

ἔκτερ' εἴ τι προσείπον ἐν τὸν δῆμον ἐλθὼν ὁρμενον.

But this visit of Dicæopolis to his native borough is, I take it, a mere make-belief one. The season of the Dionysia at Athens reminds him of the same festival in the country; and forthwith, unfettered by place or time, he gives the city audience a sample of the manner in which the *fête* is celebrated in the rustic borough. This is shewn to be the case not only by the word *ισιῶν*, in the lines above quoted, (which denotes his entrance into his house at Athens, and not a journey into the country), but also by the whole economy of the scene. At versè 176, Amphithecōs enters bearing the truce he has procured for Dicæopolis at Lacedæmon, and pursued by the Achæarnians. Immediately that Dicæopolis announces his intention of performing the rural Dionysia, Amphithecōs subjoins, that he means to fly from the Achæarnians: *ὦ γὰρ δι' ἐνδοξομαί γε τοὺς Ἀχαιῆνας*, v. 203. But this cannot be from Chollidæ, but from Athens, whither he has brought the truce for Dicæopolis, and whither he is pursued by the Achæarnians. It would be absurd to make the chorus proceed to Chollidæ in search of Amphithecōs, who, it is certain, never appears there. This shews, that the whole scene of the rural Dionysia is enacted at Athens, and not in the country; nor is there any thing in the words *ἐν τῷ εἴ τι προσείπον*, &c. (v. 266,) to invalidate this view. Having supposed that he was at Chollidæ, Dicæopolis would of course speak and act as if he was *actually there*. In this view of the play, and assuming the Lenææ to be identical with the Anthesteria, every thing proceeds with the greatest chronological regularity; whilst, according to M. Bockh's theory, we jump from Posideon into Gamelion, and again, without any intelligible cause, from Gamelion into Anthesterion, the season of the *Choes*.<sup>6</sup>

<sup>6</sup> The preceding is not Ruhnken's view of the action; but, as I have said before, he has treated it rather negligently.

10th November last, before the Archæological Institute, consisted of twelve globular beads, the part representing the string being slightly elastic, and capable of being detached by two conical pins inserted into corresponding sockets at the beaded ends. Like other Celtic decorations, it was ornamented with a rude pattern of hatched marks and an undulating line: this was of bronze. Another torc of the same class was found at Rochdale, in Lancashire, in 1831<sup>a</sup>. The beaded portion consisted of eleven wreathed globular beads united by a cord, while the string or hinder portion which went behind the neck represented a squared cord, ornamented with a double vandyked line. This measured  $4\frac{1}{2}$  by  $3\frac{1}{2}$  in dr., was like the preceding of bronze, and weighed 4.75. oz.

The solid torques, although rare in this country, is not uncommon in the Celtic graves, and tumuli in France, and in the district of the Lower Rhine. The specimens found by M. de Ring of this class\* on the necks of skeletons exhibit some peculiarities not found in Bretagne or Ireland. The terminations become more bell-shaped, and the wire of the body is engraved with a spiral groove, crossed by double bands at equal distances,



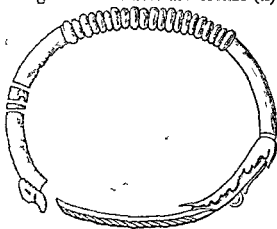
a Bronze Torques France

b Valley of the Rhine

a Torques France

b Valley of the Rhine

the whole intended to represent a twisted funicular band secured in its place by crossing bands. These are bronze (A). Other specimens are without the crossing bands (B). A bronze ring of this class, found at Helmstadt in Brunswick<sup>b</sup>, Germany, is evidently referable to the same class, partly imitating beaded work: the leaf ornament at one side much resembles the workmanship of some bronze



Beaded Ring Helmstadt

<sup>a</sup> Archæologia, vol. xxv. p. 595—597.  
Now in the possession of Mr Dearden of Rochdale

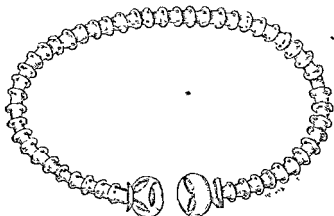
bourg, 1842

<sup>b</sup> Wagener, Handbuch, &c. No. 819.

\* *Etablissements Celtiques*. 8vo. Paris 1833.

ornaments found on the estate of Lord Prudhoe at Stanwick, and the phaleræ and weapons discovered on the Polden Hills<sup>c</sup>.

A very singular penannular beaded torques, presenting in some respects a vertebrated appearance, found at Worms, is figured in the handbook of Wagener<sup>d</sup>.



Beaded Torque.

Another penannular object of the same class, found in the German graves at Ranis, exhibits a series of beads gradually larger towards the opening<sup>e</sup>.



Ranis Beaded Torque.

I shall class with these torcs the one discovered at Perdeswell, near Worcester<sup>f</sup>, described by Mr. Jabez Allies. It consisted of twenty bronze pulley-shaped beads, each alternating with a curiously twisted and tooled bead, the two exactly resembling the vertebrae of an animal, and the whole like the spine of an animal or fish: this necklace was probably copied from one made of strung vertebrae. Considerable light on the nature of the Worcestershire torc was afforded by the drawing of another discovered in Lancashire in 1831. It will be remembered, that the other half of the Rochdale torques is a square band with a kind of vandyked ornament; this other half represents the cord, and passed behind the neck. Some such cord, or

<sup>c</sup> Archæologia, vol. xiv. pl. xix. b.

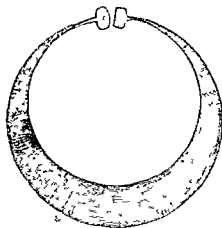
<sup>d</sup> Page 147, No. 324.

<sup>e</sup> Ibid., fig. 909.

<sup>f</sup> Archæologia, vol. xxx. p. 551.

probably the continuation of the iron wire on which the vertebrated beads are strung, must have been attached to the Perdeswell torc. That the British Celts were accustomed to wear similar decorations is evident from the testimony of Herodian, that the Britons wore the teeth of the seal or walrus strung as beaded torcs.

*Gorget.* This is a peculiarly Celtic ornament, and is almost limited to Ireland, where they are frequently found, and some have occasionally been discovered in Cornwall. It is always of gold, and consists of a thin lamina of metal, terminating at the ends in two round plates. Several notions about the adaptation of this object, more fanciful than correct, have been advanced. It has been supposed that it was worn as the Roman ladies wore the *sphen-done*<sup>g</sup>, on the top of the head, with the circular ends behind the ears; or that the ends may have been tied round the neck, so as to use them as a gorget. One with the ends not terminating in circles has been supposed to be the ornament of the Hibernian Druids, representing the moon in the first quarter, and hence called by Vallancey the *cead raire*<sup>h</sup>. Another, rather more massive, with the cup-shaped terminations visible on several Celtic decorations, has been called by the same authority the *iodhan morain*, or collar of the celebrated judge of that name, which closed round the throat when the *wearer gave wrong judgment*, a virtue which would rather belong to a solid torques.



Gorget from Dublin

From its greater delicacy and comparative lightness, the gorget appears to have been an article of female attire, rather than an ornament worn by Druids. They all bear marks of having been hammered, and their open shape and circular termination is evidently suggested by the bulbous torques or armilla, which would, if hammered out, produce the gorget. As the armilla and torques were worn with the bulbous ends down, and as the

<sup>g</sup> Archæol., vol. ii. pl. ii. p. 36, 37. As on coins of Suthric, Ethelred and others.

<sup>h</sup> Coll. Hib. Drough's Camden, vol. iv.

pl. x. p. 230

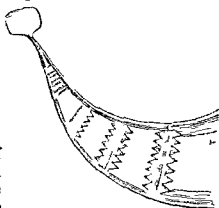
<sup>i</sup> Idem in Archæol., vol. viii. p. 166.



open portion was originally intended to obviate the necessity of a clasp or tie, it is probable that they would be fixed with the open part in front. The orifice is well adapted to a moderate sized female neck, and the material is too thin and delicate to admit of being worn vertically on the head, without great liability to injury and difficulty of fitting. They are generally more ornamented towards the ends, with a single pattern slightly engraved with a point or chisel,

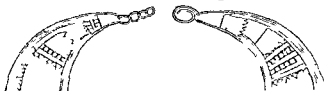


Supposed manner of making Gorget.



Details of Gorget.

lines crossing the upper surface like parts of radii undyked, and zig zag lines. I think that they were worn on the neck, although whether they are the actual *asin* or *asian* I do not attempt to decide. Some illustration of the manner in which the plain examples of this type were fastened is afforded by the torc found at St Ayr, near



Gorget from Co. Down.

Cotentin one extremity terminated in a wire bent into a spiral hook, and the other had a small chain of four links attached to it, into which the hook might be fastened.

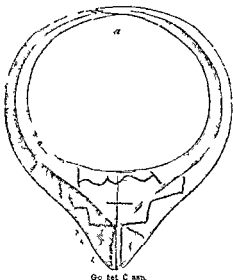
<sup>1</sup> Archaeol., vol. 11, pl. 11.

<sup>2</sup> Dublin Journal, vol. 11, p. 235.

fifth in a ditch near Reyhole, county Clare<sup>m</sup>, a sixth in a bog, county Tyrone<sup>n</sup>, a seventh in a bog at Castlereagh<sup>o</sup>, another, which, through the kindness of Major Moore, I was enabled to lay before the Committee of the Institute, was procured by him in Dublin, a ninth at Ardiagh, county Donegal, a tenth at Penwith, in Cornwall, weighing 2 oz 4 dwts 6 grs <sup>p</sup>, and an eleventh in a circular earthwork near Penzance, in the parish of Madden, Cornwall, weighing 4 oz 4 dwts <sup>q</sup>. Of those found in France the most remarkable is that edited by Caumont and Gerville, already noticed, found at St Ayr, near Cotentin, in Normandy, between Aluna and the Roman camp at Montebourg<sup>r</sup>. Two others were found east of Mont Roule, in ground said to be evidently Roman, and two other plain collars of gold, without ornament, at Turlaville<sup>s</sup>. The weight of these collars is generally about two ounces.

The varieties of this type are—1 the iodhan morain, which more resembles the corslet from Mold, and which weighed only 22 grs, with raised bosses in grooves, and deep grooved pattern, with radiated central cups, seven eighths in diameter, and 2 the crescent wanting the circular ends, called the *cead rare*.

In immediate connection with these are two gold ornaments found in Ireland, and now in the British Museum, rather more heart-shaped than any of the preceding. These are about large enough to pass over a child's wrist, and the ends join at *a*. They may possibly have been used for the garment or the shoes<sup>t</sup>, both being occasionally attached by



<sup>m</sup> Gough Camlenn vol iv pl. x p 230  
<sup>n</sup> Campbell Philosoph. Survey of Ireland.

<sup>o</sup> Dubourd eu Survey of Down p 331  
<sup>p</sup> Minutes of Soc of Antiq 1783,  
 Gough loc cit., now in British Museum  
 Add 9162 and a drawing Cat. MSS  
 fol 8<sup>o</sup>.

<sup>q</sup> Now in the British Museum Lysons  
 Magn. Britannia, vol ii pl cccxi. Cat

MSS Add. 9162 fo. 8 b for a drawing.

<sup>r</sup> Cours d'Archéol pl x p 4 Mém de  
 la Société des Antiq de Normandie 1827  
 —1828 p 275

<sup>s</sup> Mém de la Soc. des Antiq de Nor  
 mande p 27<sup>o</sup>.

<sup>t</sup> For the shoes being so fastened see  
 Maen de Ring Etablissen ena Celtiques  
 dans la Sudouest Allemagne 8vo 1811  
 boarg 1812

this kind of brooch or buckle. Like the torques they are not found in the primeval barrows and are the decorations of a people more refined than the simple tribes whose flint weapons and amber beads are discovered in the barrows. The corslet found at Mold in Flintshire, and the remains of the northern hordes before the introduction of Christianity bear much resemblance to them. At the same time they do not manifest any trace of Roman or Scandinavian art and from the localities where they have been found under the upright puldan or supposed Druids altars, are contemporaneous with the solid *manialæ* or collars<sup>a</sup>.

The excellency of workmanship allied with the total absence of art cannot fail to strike the mind of the enquirer who investigates this most important and distinctive ornament of the Celtic and Teutonic races. A few concentric or zig zag lines or hatched marks constitute all the varieties of decoration nor is there any example of the adaptation of animal forms which distinguishes the ornamental design of the Greek and Roman races. The torcs of the Celts are evidently productions of a rude simple and unartistic people and are evidence of their intellectual inferiority to the other great nations of antiquity. Reserving for another occasion, when I treat on the armilla and fibula of the Celts the question whether the torcs were circulated as money I shall conclude by remarking that they formed the most esteemed ornaments and along with armlets, bracelets and shoe rings completed the personal attire of the warrior and with a few beads of glass or amber the embellishment of the female they were much employed for presents and are mentioned by Strabo<sup>\*</sup> as one of the principal exports into Britain from Gaul, which then as now, was the emporium of fashion.

<sup>a</sup> They are perhaps the segments of  
1. for Ori-in. et Gloss ad eund whence  
called Paen. Schaffer Tor. a. 18

<sup>\*</sup> Falconer vol. 1. p. 26 He calls them

*ver auxes* as they were imported w<sup>th</sup> ivory  
bracelets amber and glass ornaments  
Cf Solin c. 2. Strabo calls them all  
rubbish goods.

## ON THE CROMLECHS EXTANT IN THE ISLE OF ANGLESEY.

A GREAT step has been made in the history of Celtic Monuments by the researches of antiquaries among the traditions and the monuments of ancient Britain, as well as by those acute observers, who, like Mr. Lukis and some of his contemporaries, have had the good fortune to find cromlechs almost untouched by the hands of the vulgar, and who have shewn them, by their contents, to have been places of sepulture, not of barbarous sacrifices and ceremonies. The quantity of conjecture and of guess work, that was issued during the latter end of the last century upon this subject, was astonishing: no antiquary of that time could be said to have fairly won his title unless he had advanced some new hypothesis, or suggested some new idea as to the destination of the cromlechs. They were *proved* to be altars, temples, houses, any thing in fact that their examiners,—or rather those that had not examined them,—thought proper to conjecture: the fact of their being in wild parts of the country went for a good deal, and the circumstance of the top stone sloping generally to one side or the other, enabled the clear-sighted to see streams of blood running off them from the quivering limbs of unhappy victims. Even bones were found *near* them—sometimes *under* them—and (the victims having been slaughtered above,—at least in the imaginations of the enquirers) they were of course the remains of the wretched creatures who had been immolated to the false gods of our heathen ancestors. Capital theories! excellent discoveries!—until in some luckless hour, an observer more far-sighted than the rest bethought himself of digging into a tumulus, and then he disinterred—not a body,—but a cromlech full of bodies:—and another dug under a cromlech divested of its original earthen envelope, and he too found bodies;—in fact they turned out to be enormous coffins, or cistvaens, or vaults, (if it were not an anomaly so to style them,) houses in good truth,—houses not of the living, but the dead:—the true *λαινον χιτώνα* of Homer;—the “narrow home” of a later poet. In few instances has the value of accurate searching enquiry, and of good common sense, in

antiquarian affairs been more strikingly demonstrated: and we consider the public to be most especially indebted to Mr. Lukis for his interesting researches in this line in the Channel Islands

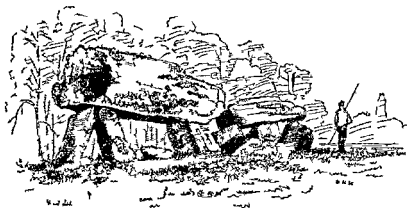
There are numerous cromlechs extant in the Isle of Anglesey, though, we believe, not so many above ground as Bingley (a second hand and superficial observer) would have us suppose. He assigns twenty-eight, according to the number furnished by his informants, for he never went near most of the localities, upon which he places them; but several of them he puts down under different names twice or thrice over—and in some instances they have no existence. It is probable that the number of cromlechs actually visible in Anglesey may approach to twenty—but we suspect that there are many others, which have never seen light since their first interment, and we know that the ranges of the Caernarvonshire and Merionethshire mountains are full of them,—subterraneous, if not on the surface,—for we have found and seen many ourselves.

The judicious Pennant mentions none but those that he had actually seen, and hazards few conjectures as to their use and destination, all other writers follow either Pennant or Bingley.

One of the most stupendous cromlechs, if it be a cromlech, in this or any other island, is that which is commonly so called on the lands of C Evans, Esq., at Hên Blas, not far from the Mona Inn in the middle of the county. Here there are two rocks, each about seventeen feet high, by nearly as many in thickness and breadth, standing upright, and between them, partially resting on that to the eastward, is another flattish mass, a little smaller in size, which certainly looks as if it had slidden from off the tops of its neighbours. There are no other rocks within a mile or two of the place, except at a small range of rocky hills separated from it by a stream:—and we can hardly imagine how such great masses, of nearly 5000 cubic feet each, could have been moved in remote ages. We are inclined to look upon this assemblage of rocks, which however tradition calls “the cromlech,” as the disintegrated ruin of some hll which once existed here. The only thing that staggers us in this hypothesis is a further tradition of smaller stones, apparently forming a kind of avenue, having once stood close by. If this tradition be allowed to have authority,—and tradition is very often no unsafe guide,—then this

cromlech should be called the father of all others—for it is a true giant among pigmies

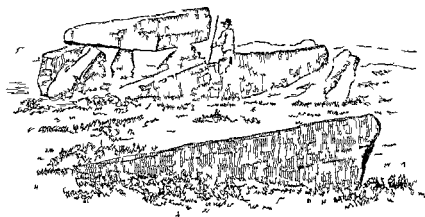
The most celebrated cromlech in the island is that of Plas Newydd, of which we have given a view It is a double



cromlech—as about one half of these monuments always are—and is interesting from its fine preservation and highly picturesque position We are not aware of any excavations having been made beneath it but there is every appearance, from the formation of the ground, of its having been once surrounded by a cairn or heap of stones, what the second and smaller cromlech meant in these cases we do not know, probably it served as the tomb of the wife or the son of the deceased chieftain Rowlands mentions a large cairn or mound of stones as not far from this cromlech but grown over, even in his days by a luxuriant vegetation of wood There are so many points of the undulating and richly wooded grounds of the Marquis of Anglesey's seat, corresponding to this description, that we do not know how to fix upon the precise locality, but we have little doubt, from the words of the author of the "Mona Antiqua," that, could this mound be excavated, we should find in it a sepulchral chamber constructed in the true cromlech fashion On a farm in this immediate neighbourhood at a spot called Bryn Celli, is a tumulus with a passage opened right through it this passage descends towards the middle of the mound, and then again mounts to upper air in the middle we come to a chamber, if it can be so called, which is nothing more nor less than the interior of a cromlech, Gough in his addition to Camden, gives an account of it, and it is there mentioned as having

been found to contain human bones, at present it is a refuge for sheep in wet weather

A remarkably fine remain of this nature is the cromlech at Llanfaelog of which we append a representation, the cromlech



still standing is composed of one flat on several upright stones the flat top being about 12 ft by 9 ft in breadth, and from 2 ft to 3 ft in thickness. By its side lie the fallen remains of a much larger cromlech the upper stone of which is not less than 15 ft in length underneath the upright one are still to be seen numerous small stones and the ground rises gently toward the upright supports on all sides, but on referring to Pennant vol. ii p. 238 we find him saying (in speaking of cromlechs) others again are *quite bedded* in the Carnedd or heap of stones of which instances may be produced in Llanfaelog in this island in that of Arran and in the county of Merionedd. If then this cromlech could have been so stripped of its covering since the end of the last century what may we not expect to have taken place in other instances?

Another cromlech we have been informed quite surrounded with stones and earth has been found in the same parish by the Rev. C. H. Hartshorne.

A smaller cromlech on gently rising ground is still standing at Bodowyr a few miles south west of Plas Newydd.

The next in size and importance to that on the Marquis of Anglesey's grounds are those at Presaddfed near Bodedern.

Of these too we give a view by which it will be seen that one of very large size is still erect while another close to it is partially fallen down the former offers a shelter of at least

12 ft square to the farmer and a party of six or eight labourers, whenever they are overtaken in their work by a



sudden shower, the cattle commonly take refuge under it, and it is surrounded by a great number of small stones, affording a strong presumption that here too there was once a *crn*

A large erect cromlech occurs at Llugwy, and more than *one fallen cromlech on the neighbouring elevated lands* under the former human bones have been lately found. A double cromlech, thrown down since 1800, is to be seen at Trefor, one is near Holyhead, and there are several others

In all these cases the cromlechs are composed of stones found in their immediate neighbourhood, thus, those at Plas Newydd, Bodowyr, and one at Llandrin, are of limestone. *Rock found there in situ* those at Llanfaelog and Presaddfed are of the peculiar porphyritic breccia which accompanies the schistose formation of those districts. The cromlechs at Llugwy and in its vicinity are of limestone, and at Trefor of chloritic schist, thus affording the inference that they could not have been brought from any considerable distance. The immense rocks at Hen Blas are of the limestone of that spot, on which indeed they stand

On the hills of Caernarvonshire may be found numerous *crns* (or *crneddau*) opened by some previous examiners, (tradition says, by robbers in search for gold) and in the midst are still to be seen the upright stones of the coffin or tomb with the upper slanting stone (or cromlech) thrust off and lying by their side. We apprehend that Wales is full of such remains and could they be exhumed, *under proper authority* the result would be very valuable for the advancement of our archaeological knowledge



We have never heard of celts, or pottery-ware, or other articles having been found near any of these cromlechs; but the search for these matters can be said to have only just commenced, and we may yet discover them.

H. LONGUEVILLE JONES.

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## ON CRANNOGES, AND REMAINS DISCOVERED IN THEM

It is well known that it was the practice of the northern chieftains of Ireland to entrust their defence rather to water than to stone walls, in other words, they ensconced themselves rather in islands than in castles; to the latter, indeed, they appear to have had a particular prejudice, witness the old, though, I fear I must add, apocryphal, story of Mac Mahon and De Courcy, in Hanmer's Chronicle of Ireland: "Courcy had builded many castles throughout Ulster," says Hanmer, "and especially in Fern, where Mac Mahon dwelt; this Mac Mahon with solemne protestations vowed to become a true and faithfull subject, &c. Whereupon Courcy gave him two castles with their demeanes to hold of him; within one moneth after this Mac Mahon brake downe the castles, and made them even with the ground. Sir John de Courcy sent unto him to know the cause; his answer was, that he promised not to hold stones of him, but the land, and that it was contrary to his nature to couch himselfe within cold stones, the woods being so nigh."

Sydney, with for want of means for safe conduct upon y<sup>e</sup> water it hath not prevailed\*.”

These *fortified islands* were generally artificial, and upon them were constructed wooden huts or cabins, called in Irish, *Crannoges*; the largest of this description in Ireland is said to have been on an island in Lough Allen, in the county of Leitrim; it was the residence of Mac Anaw, (now Forde,) one of O'Rourke's sub-chieftains: the following notices of crannoges occur, among others, in the annals of the Four Masters.

"A. D. 1246, Turlogh, son of Hugh O'Connor, escaped from the *crannog* of Loch Leisi, (in Roscommon,) in the harvest, having drowned the persons who were guarding him, viz, Cormac O'Muireadhaigh, (Murry,) and two of the O'Mearans.

"1436, The *crannog* of Loch Laoghaire, (near Clogher, in Tyrone,) was taken by the sons of Brian Oge O'Neill. O'Neill and Henry (O'Neill,) came to the lake there, and they sent for Maguire, (Thomas Oge,) and when he had arrived they commenced making vessels to carry them to the *crannog*, on which the sons of Brian Oge were; the sons of Brian then agreed to surrender the *crannog* to O'Neill, and make peace with him

"1455, Turloch, son of Philip Mac Guire, went upon Loch Meilge, (between Fermanagh and Leitrim,) and took and plundered a *crannog* which Mac Flannchaidhe had upon it.

"1512, Crannag Mac Samhradhian, (Mac Gauran's *crannog* in Tullyhaw, co. Cavan,) was assaulted by Philip Mac Guire and his sons, assisted by the sons of Thomas Mac Magnus Mac Gauran, but they did not succeed in capturing Mac Gauran, who was in it.

"1560, Teige O'Rourke was drowned in the autumn, when going to sleep on a low secluded *crannog*, in Muinutir Eolais, (Mac Randall's country)

"1601, *Crannog Meic Cnaimhin*," (Mac Nevin's *crannog*,) is mentioned this year

The county of Monaghan, formerly Mac Mahon's country, studded as it is with small lakes in every district, contained many of these *crannoges*; they are particularly noticed in the early maps of the county<sup>b</sup> as "*The Island*," with the addition generally of the name of the chief who resided in each; at Monaghan we have "*The Island, Mac Mahon's house*," represented as a mere hut, occupying the whole site of a small

\* From an original letter in the State Paper Office, Whitehall, under date May 15, 1567

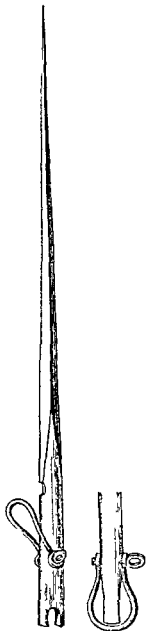
<sup>b</sup> In the State Paper Office

island in one of the lakes adjoining the present town. The residence of Ever Mac Cooley Mac Mahon, chief of the celebrated district of Farney, in Mac Mahon's country, in the reigns of Elizabeth and James I., was at Lisanisk, (close to the town of Carrickmacross,) and is marked in Jobson's map, made in 1591, as "*The Island, Ever Mac Cooley's house*;" the foundations of this ancient residence were discovered in the autumn of 1843, seven feet below the present surface of the earth, in the little island at Lisanisk, and two feet below the present water level of the lake, a double row of piles were found sunk in the mud, they were formed of young trees, from six to twelve inches in diameter, with the bark on; the area inclosed by these piles, from which we may judge of the size of the house, was sixty feet in length, by forty-two in breadth, vast quantities of bones of various animals, particularly deer, were also found here, but I believe no ancient Irish weapons, or other remains, as in the instance of a neighbouring *crannog* discovered on the lake of Monalty, about half a mile from Carrickmacross, in the autumn of 1844. The water of this lake having been lowered a few feet for the purpose of improving the drainage of the surrounding country, a canoe or boat, formed out of one piece of oak, and measuring twenty-four feet in length, by three feet at its greatest breadth, and thirteen inches in height, was brought to light, close to a low island on the southern side of the lake; on this island, which appears decidedly to have been artificial, from the remains of piles and transverse portions of oak timber which are found there, a great variety of curious remains, though of very unequal degrees of antiquity, have been discovered. The following list comprehends not only these relics, but also another set of a similar description, which have been found on an island on the adjoining lake of Lough na Glack. The soil of this last island is mixed with stones and bones, and is evidently to a considerable depth artificial; there are also, as in the former instance, considerable remains of large piles of timber.

The objects of greatest antiquity found on these islands, are stone celts of the common type, a rough piece of flint, apparently intended for an arrow-head, and stones with indentations on either side, evidently formed for slings.

Of bronze weapons and ornaments there are numerous specimens, viz., three bronze celts with loops on the sides,

remains of the stick were found in one of them a very perfect small dagger of bronze, one foot in length, two bronze arrow heads, double pointed, a bronze gouge or chisel rarely found in Ireland, the head of a bronze hunting spear, part of a bronze sword or dagger a bronze cup, apparently the end of a wooden hilt of some weapons, the bronze handle of a javelin or spear with loop attached, for the purpose of a leathern thong or string being fastened to it, to recover after projection [This thong or string is called in ancient manuscripts *suaincamain*, a name still preserved by the fishermen in the south of Ireland, as applied to the *bolt ropes* of their nets] The boss of a shield, of bronze, a bronze knife, which appears to have been gilt, a bronze knife or dagger, measuring ten inches and a half in length, a smaller one, seven inches in length, a bronze bolt with loop, to which a thong is supposed to have been attached, measuring sixteen inches and a half in length, this was found sticking in the mud, close to the island on Lough na Glack, another, twelve inches in length has been since found in the island itself Walker, in his description of the weapons of the Irish says that "in very early times the *siadhgha* or *crannuibh* was used in the chase, a thong was affixed to it, by which it was recovered after having pierced the wild beast'



J A N W H S T

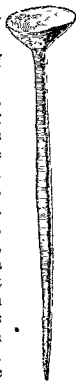
\* Sir Samuel R. Meyrick to whom a sketch of one of these bifid heads was submitted remarks in a letter to Mr Way

The bronze arrow head appears to have been formed on the same principle as those of the Bo genans or Bushmen i. e. Woodlanders in Southern Africa part of which being poisoned on withdrawing the arrow remains in the wound for in this way only can I account for the division at the point and the perforation above it

\* Sir Samuel Meyrick observes That a very interesting specimen of the javelin

is new to me The javelin used by the ancient Britons either in close encounter or to throw and recover by means of a thong affixed was called *Aseth* and its blade appears to have been long and slender whence the proverb *Aseth na flyco n d da* the *Aseth* that will not bend is not good. It may be remembered that the javelins which the Velites in the Roman army threw but I did not recover had the blades so flat and thin as to break in when ever they struck that they might not be used a second time.

Of bronze ornaments found on these islands there are the following. Several bronze rings of different sizes, two of them with transverse spring openings, others hollow, and probably parts of armour or horse trappings; two bronze needles, one of them with the eye entire; a bronze pin, the head hollowed like a cup, and bearing a striking resemblance to the ends of the golden ornaments often found in Ireland; several bronze pins like modern shirt pins, some of them ornamented, another with a hole in it to which a string was probably fastened; two large pins of the common type; parts of several bronze fibulæ or brooches, with fragments of several bronze instruments, rivets, &c.; a small circular bronze bell, like a sheep-bell; three harp keys of bronze of different sizes. Harp keys are often found associated with military remains in Ireland; in illustration of this subject I may mention an intercepted letter from Brian O'Rourke to Mac Mahon, in October, 1588, and preserved in the State Paper Office. Mac Mahon, it appears, had sent for a harp as well as some military weapons, O'Rourke answers, "We do assure you that we cannot send you the same, for that there is not a good harp in our country, but we will provide a good harp to you, and we will send two great spears and two skeins to you, of the best that is made in our country."



Bronze Pin



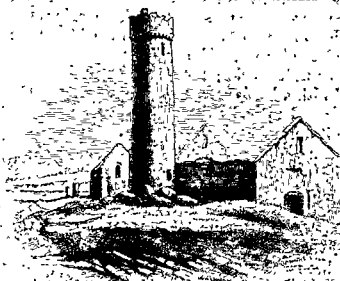
manufacture, with the figure of a man's head below the spout, used in Ireland during the seventeenth century, and called grey-beards; some small Dutch tobacco pipes; cut oval stones, apparently intended for pounding in mortars; several circular stones, with holes in the centres, often found with ancient remains, and considered in Ireland to belong to the ancient spinning wheels; also several stones, or hones, of different shapes and sizes, for sharpening weapons and tools; a brass token, nearly defaced, probably of the reign of Charles II.

From the great variety of these remains, extending from the remote period, when weapons of stone and bronze were used, to the fire-arms of the seventeenth century, it cannot be doubted that these Islands or *Crannoges*, were for many ages the resorts of petty chieftains; probably of the Mac Mahon Sept, and afterwards, perhaps, of gangs of freebooters or *Tories*, although the traditions of the neighbourhood have not preserved the memory of the fact.

E. P. S.

## ECCLESIASTICAL ANTIQUITIES OF THE ISLE OF MAN.

CATHEDRAL OF ST. GERMAN, IN PEEL CASTLE.



THE ROUND TOWER

The Isle of Man at present contains but few ancient specimens of ecclesiastical architecture. Among the churches now in repair and use, I am only acquainted with one (Kirk Maug-

hold) which exhibits any remains of mediæval work; and ruins retaining any decided features are far from numerous; on which account it is the more necessary to mark the peculiarities of such as still exist.

Of these the most important is the cathedral of St. German in Peel castle; a building smaller and less ornamented than many village churches in England; while its commanding situation, and the adaptation of its style to the castellated buildings which surround it, and of which indeed it forms a part, invest it with a grandeur not exceeded by edifices of far higher architectural pretensions.

St. Patrick's Isle, of which the whole accessible area is contained within the wall of Peel castle, forms a termination to a bold promontory, being connected with it by a causeway, lately built, not as I conceive with a view to the convenience of access, so much as the security of the harbour, the entrance into which is between the castle and the town. The rock is of rather a slaty texture, in most parts very rugged and precipitous, and pierced with several deep caverns. On the highest part of the island, not far from its centre, stands a round tower, of the same character with those peculiar to Ireland. Like them it has a door at some distance from the ground, and wider at the bottom than at the spring of the arch. There are also four square-headed openings near the top, and another lower down. The material of this tower is principally red sand-stone, laid in pretty regular courses of thin but long or wide blocks; the jointing is wide, and filled with a hard coarse mortar, which has been less acted upon by the atmosphere than the stone itself. The door faces the east, and the top window the cardinal points, according to the orientation of the cathedral. In the round tower at Brechin, in Scotland, the door faces the west; but I do not suppose the builders of these structures were guided by any rule on this head.



Sketch of Round Tower  
taken at the Door

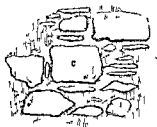
Had I been acquainted with the very interesting accounts lately brought before the public of the ancient oratories in Cornwall, I should have paid more attention to the building that stands to the south of the round tower. This has the same orientation with the cathedral, but there is now an entrance under the east window, and a partition wall from





PEEL

north to south, where the rood-screen would be placed. The material of this building is of stone, similar to that of the rock on which it stands. A very little red sand-stone is introduced. The masonry is irregular, and wide-jointed, the mortar being softer than that of the round tower, and of a wholly different texture. There are other buildings of much the same character within the area of the castle, but they retain no architectural feature which may determine their style and date. Some of the windows seem to have been circular, the voussoirs being very thin and deep, similar to those seen in Roman remains, the material being slate or schist.



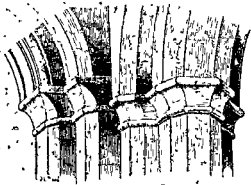
Masonry of the Gabled Building on the south side of Round Tower  
L. 1 foot 8 inches long 1 foot high



Crypt-  
Peel

each other by flat buttresses, of only a few inches in projection; these on the north side die into the wall itself at the distance of about five feet from the ground, the lower stage of the wall being thicker than that above it. The arrangement of the east end is similar; the chancel has consequently at a little distance the appearance of a Norman building.

The central tower is of a later date, though its eastern arch is Early English; in England we should pronounce it to be transition; the archivolt of the arch, as well as the manner in which the square abacus is fitted to the octagonal, engaged pillar, indicates a peculiarity in style. The north arch of the tower has the character of the early Decorated; the moulding of the architrave has in its section a very flowing line; but from the decay of the stone it is impossible to obtain the details with any degree of exactness. The south arch has two plain chamfered orders, probably of a later Decorated. The architrave of the western arch is much decayed, but appears to have had some Decorated moulding beyond the mere chamfer.

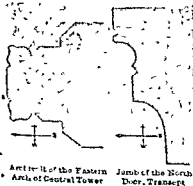


South eastern Pier of Central Tower



Archivolt of the Northern Arch of Central Tower Half the Section

The transepts bear also a Decorated character, but have much later insertions. The annexed cut shews an alteration. The present open window stands in the centre of the transept front, and under it is a door with a remarkable jamb moulding. The south transept has a western door, near which is a niche for holy water; and on the opposite wall, nearly facing the door, is a bracket, probably for a figure. None of the windows have any remains of tracery to enable us to judge of their character.



Archivolt of the Eastern Arch of Central Tower

Jamb of the North Door, Transept



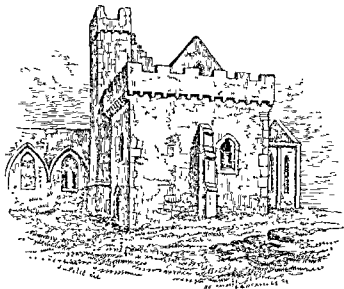
End of the North Transept. (Interior)

The masonry of the chancel is on the whole better and more regular than that of the transepts. Both seem to have been plastered inside and out.

The nave is exceedingly rough in its masonry, except the mere dressings. It has had a south aisle, but its piers and arches are built up, openings being left in which late windows are inserted. The piers, as may be seen from a portion of one of them which has been uncovered, are massive and cylindrical; the arches of two chamfered orders, the archivolt of the inferior order being of great width. They have labels on both sides; their style might be Early English. It is remarkable that there is no arch from this aisle into the transept, the end of it being principally occupied by the staircase turret of the central tower.



(inside of Chancel)



SOUTH TRANSEPT

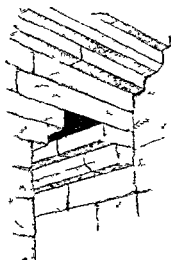
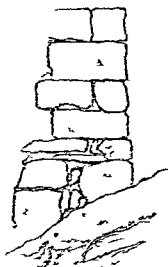
The north side has no traces of any aisle; its windows are single trefoil-headed lights, the top being cut out of one piece of stone (see next page). On this side is a small door, now walled up. The west end exhibits no feature by which we can judge of its date, all the mouldings of the window, if it has ever had any, being destroyed; and the masonry is of the roughest. On each side of the nave are remarkable blocks

The eastern arch as we have observed is Early English and not unlikely to be the work of Bishop Simon or his immediate successor. But the manner in which the south aisle is stopped by the turret leads me to doubt whether the tower in its present form be not altogether an insertion into the original design of Bishop Simon's cathedral and planned and executed about a century later.

Beneath the chancel is a fine crypt, its vault is not supported in the usual manner by insulated pillars but by rich ribs springing from short pilasters in the wall of these there are thirteen at small intervals, of one chambered order. The vault is a pointed barrel one. The entrance into this crypt is by a passage of steps within the thickness of the south wall of the chancel. The present doorway has a plain square jamb and seems to have been square headed.

We have in England two striking examples of the combination of military and ecclesiastical structures, Porchester and Dover, in both which cases the church within the walls is much more than a mere garrison chapel as was probably that in the White Tower, in London. nor was the fortress a mere defence to the church or monastery. Peel castle and cathedral offer a similar instance. That the little Isle of St. Patrick was devoted to purely ecclesiastical purposes, at the time of the first introduction of Christianity into the Isle of Man is not impossible but its position was too important to allow it to remain long unoccupied as a military station. The very name it bears supposed to have been given by the Scots after their conquest of the territory implies that it was then a fortification. On more than one occasion it was used as a state prison, and the crypt under the chancel is pointed out as the dungeon in which Eleanor the wife of Humphrey duke of Gloucester, was imprisoned.

The tower and other parts of the castle about the entrance which is south of the cathedral seem to belong to the early part of the fourteenth century, the masonry is strong and careful though not very regular and the blocks of stone larger than those used in other parts of the building. (See engravings on opposite page.) From the difficulty of access, this part must have been very defensible before the general use of artillery. The rest of the wall is of a much later date.

View into outer Fench of *St. John's Church*

—SECTION OF THE EXTERIOR— plan

A. 5 feet 6 inches high 2 feet 6 inches long

## DIMENSIONS OF THE CATHEDRAL.

	FT	IN
Length of the chancel internally, exclusive of the thickness of the tower arches	30	4
Tower from east to west inclusive of the tower arches	25	11
Length of the nave, exclusive of the tower arches	32	3
Total length inside	114	6

## ROUND TOWER IN THE AREA OF THE CASTLE

	FT	IN
Circumference externally near the base	14	6
Diameter internally at the height of the door	5	9
Height of the bottom of the door from the ground	6	9
Height of the doorway from its floor to the crown of the arch	5	6
Width of the doorway at the floor	2	3
— spring of the arch	1	8

I was told that the total height of this tower is 50 feet but from the size and number of courses I think it can hardly be so much. The tower is perfectly detached from other buildings. Its top has a parapet of later date. There is no staircase in the inside.

The present dilapidated state of these interesting and picturesque ruins demands attention. The western arch of the tower is evidently in a precarious condition. A judicious application of mortar or cement might preserve much of the rough masonry, which has probably been covered with a coat of plaster. A stone, on which is a Runic inscription might also be extracted from among the rough stonework which blocks up one of the arches of the nave, it would perhaps be found to contain some good ancient sculpture.

I confess it was with no pleasure that I heard a report of the intended restoration of Peel castle and cathedral. Without doubt, if it had remained in a perfect state, it would have more beauty and interest than at present, yet I fear that even a judicious restoration would destroy many characteristic features, which in a building that stands in a manner alone, are the more valuable. I cannot judge what may be the importance of the spot in a military point of view, but its inconvenience of access renders it the least suitable position in which to build or restore a church for the use of the neighbouring population. The main land with which the causeway connects it, is a mere pasture. The ruins of the cathedral can be approached from Peel town only by crossing the mouth of the harbour, often a concern of some difficulty, if not of danger, or else by a bridge at a considerable distance from the town. There can be little doubt that this difficulty of access was the cause of the desertion and ruin of the church.

I conclude by heartily recommending the archæologist to study these remains well, and examine them closely, before they are swept away either by decay or restoration. J L PETIT



## ON SOME REMAINS OF THE WORK OF WILLIAM OF WYKHAM, AT WINDSOR CASTLE.

THE name of William of Wykham has always been held in the highest estimation in connection with the mediæval architecture of this country, and his works are referred to and valued as forming an important era in the history of that art. This interest has been considerably increased in consequence of the recent visit of the Archæological Institute to Winchester, and the investigations which took place on that occasion with reference to Wykham and his works, under two of its most distinguished members, (Professors Willis and Cockerell,) a circumstance which will doubtless render any addition to the list of his acknowledged works an acceptable contribution to this interesting subject. Under this impression I presume to bring under the notice of the Institute what I consider to be a genuine and beautiful fragment still existing, though in a very dilapidated state, within the precincts of the castle at Windsor.

Before however entering upon the description of this fragment, I will premise, that as the great change in the style of the pointed architecture from the Decorated to the Perpendicular took place during the time this prelate presided over the royal works, there is every reason to believe that this change was owing in a great measure to his genius and instrumentality. I am induced to form this opinion from the fact of there being, I believe, no well authenticated example of the latter style previously to his period, whereas a progressive change was going on which appears to have commenced with that period, and ended before his death in the complete establishment of the new style to the exclusion of its predecessor\*. I am aware an opinion is entertained that the west windows of the nave of Winchester Cathedral are the work of Bishop Edington, Wykham's predecessor, and that documentary evidence is in favour of this opinion. To me however it appears quite incredible that windows so ultra Perpendicular in all their forms and details, and which are not supported by one single analogous well authenticated example, not only of the same period, but for a period long subsequent, can safely be referred to Eding-

\* Edington died 1366, when the Decorated style had scarcely passed its zenith Wykham died 1407, when it had altogether

disappeared, and the Perpendicular style was fully established.

ton. I am more disposed to suspect that the evidence referred to does not convey the full truth, and that something yet remains to be discovered, which by transferring them to a period more in accordance with their style, will relieve us from a most perplexing difficulty, in judging of dates by the analogies of style; a principle which has long been established, and which in most cases we have reason to hope and believe has led to correct conclusions. Such a complete revolution however in the style of the pointed architecture, as I have above referred to, could scarcely have been effected in so short a period, had it not been encouraged by the powerful example and influence of a distinguished practitioner in the art of architecture, and we know of no contemporary whose influence was so great, or so likely to fully accomplish such a change, as this prelate.

Of Wykham's acknowledged works there remain at the present time the two noble foundations at Oxford and Winchester, and the adaptation of the style which I conceive he had introduced upon the existing Norman nave of Winchester Cathedral. It is further on record that he was largely employed on the works carried on under his patron Edward III. at Windsor. but owing to the great changes which have taken place in this royal fortress and palace, particularly within the present century, little remains of an architectural character which can be ascribed to this prelate. Some of the vaultings in the basement may probably have formed the substructions on which his more finished works rested, but beyond these almost everything has disappeared. I cannot help thinking that the north transept of Merton College Chapel, Oxford, may be safely added to the list of his works, as it certainly belongs to the same period, has some details which correspond exactly with those of his college in that University, and is beyond all question one of the most beautifully designed elevations, both in its general arrangement and particular details, to be anywhere met with. This however is mere conjecture, as we have no documentary evidence to establish the fact.

As Wykham's great works at Windsor are said to have added much to his reputation as an architect, the architectural antiquary naturally pries most anxiously into every part of this vast fabric, in the hopes of detecting some out of the way morsel indicative of the genius of its architect, but in vain; either such fragments do not exist at all, or they are so com-

pletely buried in the more modern alterations as to be beyond the reach of redemption. The cloister of St. George's Chapel, represented in the accompanying drawing, furnishes however, in my opinion, one exception. This cloister consists of a quadrangle, of four compartments on each side, looking into a court placed at the east end of the chapel, and on the north side of Wolsey's tomb-house. Each of these compartments is filled in with tracery, the general characters whereof belong to the Perpendicular style, but there are two or three touches which belong decidedly to the preceding or Decorated period, and which I conceive therefore to bring it justly within the denomination of transition work. The four solid angles of the quadrangle have on each of the internal return faces a panel filled in with a canopy of light and beautiful design; the style of these canopies belongs most unquestionably to the time of Edward III.; they abounded in St. Stephen's Chapel, Westminster, and are rarely, I believe I might say never, to be met with subsequently to Wykham's period. These canopies taken in connection with the transition character of the tracery, and the further connection of Wykham with the buildings at Windsor, convince me that this cloister is the genuine work of the great architect. Beyond these particulars it has little to recommend it to attention, the ceiling is plain, and the doors leading into it have no particular merit considered architecturally, but the little that remains of Wykham's work gives great value to this solitary specimen at a place which is so intimately connected with his fame. In stating, however, that there was little to attract attention beyond Wykham's screen, I ought to have made an exception in favour of some arches of an earlier date, partly buried in the more recent erection of the wall of Wolsey's tomb-house, which are very good in their details, and perhaps some of the earliest work remaining at Windsor. The same observation applies also to the door of entrance from the cloister into St. George's Chapel, with its beautiful and elaborately wrought covering of iron work.

As before stated, this cloister, at least the portion of it which I have ventured to ascribe to Wykham, is in a state of great dilapidation; I fear I may add, that it is not altogether free from danger, as the foundations have in part very much given way. It is therefore most desirable that some steps should be taken before long, to preserve it from further injury and ultimate destruction.

## MEDIEVAL POTTERY



THE four vessels, of which we present our readers with an engraving in the present number of our Journal, were found in the year 1838 at a very great depth in the ground in making an excavation for a cellar near the extreme boundary of the walls of Trinity College Oxford, formerly Durham Hall or College adjoining to the premises of Balliol College, inclosed for the use of scholars about the year 1290, when there was a grant of the land for that purpose from the abbess of Godstow. There is therefore every reason to believe from this and other circumstances particularly from a coin being found in one of the larger vessels that they were placed there deliberately about the time of the original foundation of the walls, according to the common custom still observed on the commencement of any great undertaking of this kind. Such at that time must

have been considered the inclosure within lofty walls of several acres of arable land, for such it is described to be in the charter, with a view to the extension of academical education then contemplated, after the noble example recently set by Walter de Merton. A chapel and library, eastward from this spot, soon followed from the munificence of two successive bishops of Durham, Richard de Bury, and Thomas de Hatfield; and, before the expiration of the fourteenth century, the erection of four additional establishments for general study, within the walls of the city of Oxford, effected an entire revolution in the character of the University, elevating it from aularian poverty into collegiate magnificence. These circumstances are here briefly noticed, that we may bear in mind the rapid progress that may be supposed to have been made in every thing, since the time when these rude vessels may be presumed to have been manufactured, and even from the time when they seem to have been deposited in the earth as relics of a former period. They are of different heights and dimensions. The largest differs only in a slight degree from the sesquipedal measure of the ancient ampulla, for the knowledge of which we are indebted to a playful line of Horace; being in height about 17 inches and a quarter. It differs from the original ampulla or diota, in having only one handle instead of two.

Specimens of medieval pottery are supposed to be of very rare occurrence. The smallest fragments of Samian ware, and the minutest relics of ancient art, connected with our classical predilections, are carefully preserved; but the rudeness of the execution, or the coarseness of the material, has generally consigned to oblivion even the sacred vessels of our barbarous ancestors. Yet our Saxon forefathers had their imperfect imitations of Roman ware—such as their ampulla, lecythus, lagena, or flagon, legitha, and crocca, or crohha;—which Dr. Bosworth does not hesitate to interpret as “chrismatories.” He considers them, however, as many learned antiquaries do, to have been *small* vessels; though it is reasonable to suppose that they might have been of different dimensions, large or small, according to their intended use and application. There can be no mistake in this matter; as the smaller vessel, in the incorporation of our language with the Norman French, was properly distinguished by the diminutive word *cruette*, or *cruet*.\*

\* So amulet, from ampulette; amula, and amulula, Latino Barb., &c

Much may be said on the subject of chrism and chrismatories, large and small, but we forbear to enter into the subject at any great length at present. In the mean time, whether such rude vessels as these Trinity jars and cruetts were ever used for any sacred purpose, or not, as receptacles for chrism &c, must be left as matter of opinion. No argument can be derived from their large size, when we consider that the chrism was solemnly hallowed, or consecrated only once a year in early times, namely, just before Easter, and by the archbishops of the provinces, that many thousands were sometimes confirmed in a day, when the use of chrism was always a principal part of the ceremony, as also in baptism extreme unction, &c, from all which we may conclude that many vessels, and in all probability of many different sizes and dimensions must have been required for the ordinary services and ministrations of the Church, and some of them may have been of homely materials and rude workmanship.

## Original Documents.

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THE following inventory of the effects of Reginald Labbe, an individual who belonged, probably, to the agricultural class of life, and died in 1293, is communicated by W. S. Walford, Esq., who possesses the original. It appears to have been prepared by the executors, in the usual course, after probate of the deceased's will, for the satisfaction of the ecclesiastical court; and affords a curious view of the circumstances of a husbandman or small farmer at the close of the thirteenth century.

Reginald Labbe died worth chattels of the value of thirty-three shillings and eight-pence, leaving no ready money. His goods comprised a cow and calf, two sheep and three lambs, three hens, a bushel and a half of wheat, a seam of barley, a seam and a half of fodder, a seam of 'drage,' or mixed grain, and one halfpenny worth of salt. His wardrobe consisted of a tabard, tunic and hood, and his 'household stuffe' seems to have been limited to a bolster, a rug, two sheets, a brass dish, and a tripod, or trivet, the ordinary cooking apparatus of those times. Possessing no ready money, his bequests were made in kind. A sheep worth ten-pence was left to the high altar of the church of Neweton, and another of the same value to the altar and fabric-fund of the church of 'Lakewode,' possibly Oakwood. His widow Yda received a moiety of the testator's cow, which was valued at five shillings, and Thomas Fitz-Noreys was a coparcener in its calf to the extent of a fourth. It is worthy of note, that the expenditure of the executors upon the funeral, the 'month's-mind,' and in proving the will of Reginald Labbe, consumed something more than a third of all he left behind him, being in the relation of 11s. 9d. to 33s. 8d. Some of the items are curious. One penny was paid for digging his grave, two-pence for tolling the bell, sixpence for making his will, and eight-pence for proving it 'with the counsel of clerks,' in other words, under legal advice. We may safely multiply these sums by fifteen, perhaps by twenty, to arrive at the value of money in the thirteenth as compared with the nineteenth century, and by this process we shall find that the lawyer or clerk who prepared the will received a fee not greatly disproportioned to the modern charge for such professional assistance. The mourners bidden to the funeral, some of whom probably bore Reginald's body to its resting place, were refreshed with bread and cheese and beer, to the amount of six shillings: the same homely fare at the 'month's-mind' cost the estate two shillings and eight-pence. The scribe who prepared this account for the executors was remunerated with three-pence, a large sum having regard to the brevity of the document.

T. H. 7

Inventarium bonorum Reginaldi Labbe defuncti anno domini M<sup>o</sup> CC nonagesimo tercio die quo obit

Imprimis j vacca precii v s Item j vitulus precii iij s Item ij oves et iij agni precii xij d precium capitis x d Item iij galline precii vj d Item, j busellum di frumenti precii xv d j summa ordi precii v s iij d Item, j summa di pabuli precii vj s Item j summa drag precii iij s Item, j taberd et j tunica precii xij d Item, j collobium precii xij d Item, j bolster precii xij d Item, j tripetum et ij interminia precii v d Item, j patella cnea precii iij d j tripod precii ob Item, sal precii ob

Summa xxxij s viij d

Walterus Noreys et Yda relicta dicti defuncti, executores testamenti ejusdem defuncti computant in expensis die sepulture ipsius In bella pulsanda iij d In cera, x d In j j d ob In sepulcro ejus fodiendo, j d In pane, iij s iij d In cervisia, xvj d In caseo, vj d In testamento faciendo, vj d

Summa vij s viij d ob Ecclesie

Est porcio dicti defuncti, xvj s x d ob q<sup>a</sup>

Expense } Idem computant in expensis die mensis dicti defuncti In  
[redd ] } pane, xvj d In servisia, viij d In caseo, viij d In expensis de probacione testamenti, cum consilio clericorum viij d In oblationibus ad vj missas, vj d

Summa iij s x d

Legata soluta] Idem computant solum secundum legata, videlicet ad Summum altare Ecclesie de Newe[ton]<sup>a</sup> j ovis precii x d Item, solum altari et fabrice Ecclesie de Eakewode<sup>b</sup> j ovem precii x d Item, vicario de Neweton, vj d Item clerico suo, iij d Item domino Simoni capellano, vj d Item, solum Yde uxori mee<sup>c</sup> totam partem ipsius unius vacce precii [v s] pro medietate Item, solum Thome filio Noreys quarta pars j vituli precii Item, solum Yde relicte dicti defuncti pro residuo, iij s ob q<sup>a</sup> Summa vij s j d

Summa, ix s iij d ob

In stipendio clerici pro compoto isto faciendo, iij d

<sup>a</sup> Perhaps Newton Valence near Alton,  
Hants

<sup>b</sup> Oakwood, near Dorking, Surrey  
<sup>c</sup> Sic in orig



# Archaeological Intelligence.

## PRIMEVAL PERIOD

Mr George Grant Francis sent for exhibition several weapons of the early British period found in South Wales and preserved in the Museum of the Royal Institution at Swansea. Amongst these was a fine bronze



sword, discovered in Glamorganshire of the kind termed by Su S. Meyrick *clddy*, the hilt of which as he observes was commonly formed of horn hence the adage, he who has the horn has the blade. It measures in length  $23\frac{1}{2}$  in the widest portion of the blade measures  $1\frac{3}{4}$  in and the weight is 23 oz. A similar weapon of precisely the same length found at Fulbourn Cambridgeshire, is to be seen in the armoury at Goodrich Court<sup>a</sup>.



Mr Francis sent a stone axe from the same collection the form of which is rather unusual it was found at Llanmadock in Gower, its length is 6 in and weight 23 oz.



Other interesting specimens of Celtic weapons have been recently exhibited at the meetings of the Institute by Mr Whincopp of Woodbridge from his extensive collection of remains discovered in the

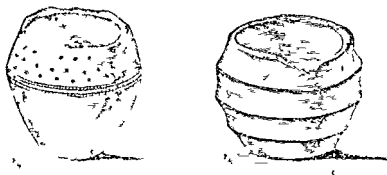
<sup>a</sup> Skelton & Goodrich Court Armoury pl xlii. See other examples in Gough's Camden iii pl 34. Tennant & Scotland

ii. pl xlv. *Leitfaden zur nord. scl. en Al. terthu nskunde* p 40 where the form of the hilt is shown.

eastern counties Sir Philip Egerton also sent several examples found on his property in Cheshire

To the series of torcs described in Mr Birch's paper, may be added one found at Wraxall which must be considered as presenting a new type From the cast of it exhibited by the Rev H T Ellacombe it appears to be wrought with a waved pattern and to have been originally ornamented with jewels or vitreous pastes

The Rev John Baldwin transmitted through Mr Beck Local Secretary for Lancashire two small earthen vases of unusual fashion discovered



Vases discovered in Furness

under a cairn near Roose, a hamlet at the southern point of the peninsula of Furness No description of the cairn itself has been preserved but it was evidently a place of sepulture as the remains of a body which had been burnt on the spot and small pieces of charcoal were found in it One of these vases appeared to present some features of general resemblance to the vases discovered by Sir Richard Hoare in the barrows in Wiltshire, and considered by him to have been used as *thuribula* The other was of ruder fabric and shape, the only ornament on it being a scratched zig zag or chevron pattern round the upper edge of the vessel The vases had been placed at the head of the body, which was towards the west and contained nothing but earth After cremation earth to the height of a foot or more had been heaped over the remains, which again was covered with stones to the quantity of between two and three hundred cart loads

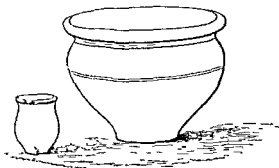
to have been found at the same place, were also exhibited by Mr. Tucker. Mr. Birch considered these to be the work of the same forger.

Extensive excavations are now in progress on the site of the Roman town of Segontium, at Caernarvon, under the direction of the Rev. R. R. Parry Mealy. Foundations of buildings, coins, and other Roman remains, have been discovered, of which we hope to give a more detailed account, after they have been submitted to the inspection of the Committee.

Mr. Samuel Tymms, of Bury St Edmunds, communicated for examination a fragment of a glass vessel, supposed to be of Roman date, discovered at Lavenham in Suffolk. The annexed representation shews its dimensions; in the central part was enclosed a small quantity of liquid, half filling the cavity; it was slightly tinged with a pinkish colour, and seemed to deposit a whitish sediment. The glass was of a pure white crystalline texture. Stow relates that amongst numerous Roman remains found when the field anciently called Lolesworth, now Spittlefield, was broken up about the year 1576 to make bricks, "there were found divers vials, and other fashioned glasses, some most curiously wrought, and some of chrysell, all which had water in them, nothing differing in clearnesse, taste, or savour from common spring water, whatever it was at the first. Some of these glasses had oyle in them very thick, and earthy in savour<sup>b</sup>" In the Museum of Antiquities at Rouen a small glass vial, accounted to be Roman, is preserved, hermetically sealed and half full of liquid.



Among the specimens of Roman pottery recently submitted to the Committee may be noticed a fragment found at the camp at Winklersbury, near Basingstoke, Hants, stamped with the name ALBINVS, exhibited by the Rev. E. Hill, student of Christ Church, Oxford; and two vases of late Roman manufacture, found in the parish of Tubney, Berks, near a barrow in the vicinity of the old church. They were transmitted by the Rev. Dr.



Vases found at Tubney

White, of Magdalene College, Oxford. We may also here mention a Roman brick found in digging the foundations of the Post Office, St.

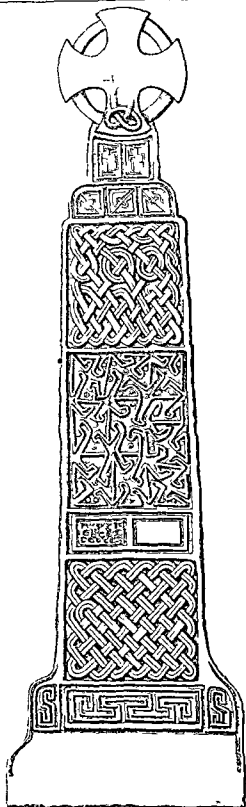
<sup>b</sup> Survey of Lond, b. ii c. 5. p. 177, ed. 1633.

Martin's le Grand, impressed with the letters *P P BR LON*. The initials *P P BR* probably indicate the name of the manufacturer, the letters *LON* the place of manufacture, Londinium, as the *LON* on the third brass coins of Constantine the Great has been thought by numismatists to mark London as the place of mintage. This brick was exhibited by Mr J W Burgon, and others similarly stamped have, we believe, been found in the soil of London.

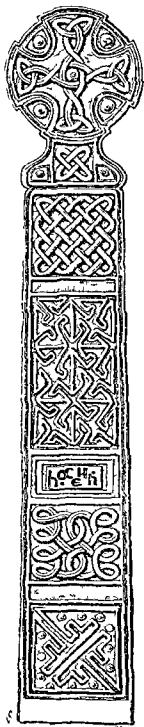
#### SAXON PERIOD

Mr J O Westwood exhibited drawings of two remarkable crosses. One represented, in full dimensions, the west side of the Great Cross now standing by the road side in the village of Carew, Pembrokeshire, it has lately been placed on a solid stone foundation, and as the adjoining road has been lowered and is rather narrow, the cross appears quite gigantic. Mr Westwood stated that the east side of this monument had been inaccurately figured by Penton and Donovan, but that he could not learn that the west side had ever been represented. The letters of the inscription are incised, but the patterns are in relief. The space on the right of the inscription has never been inscribed. The ornament on the summit of the cross is defaced on the west side, but appears, from a slight portion remaining, to have been of an interlaced ribbon pattern. On the east side, it is inscribed with a cross, each limb being formed of three incised lines.

The other drawing represented also of the full size, the east side of the Great Cross at Nevern, which, with the kind assistance of the Rev I Jones, Mr Westwood had been enabled to rub and delineate on all its sides, which are equally ornamented. The east south and north sides have not been figured. The inscription, however, is given in Gibson's and Gough's Camden, but unexplained. The west side also presents an inscription within a narrow central fascia. The errors in some of the patterns, as represented in the annexed cut, are rather curious, and shew the manner in which the workman executed his design. Mr Westwood observed that these crosses exhibited only two of the principal types, characteristic of ancient British and Irish work, the spiral pattern and the interlaced dragon design being never found in Wales where, also, all the crosses, unlike those of Iona, the Isle of Man and Ireland, are almost invariably destitute of figures. It is extremely difficult to assign a precise date to these two crosses, either with reference to the very unintelligible inscriptions upon them, or the style of their ornamental work, because it is well known, that in places but little influenced by external circumstances the same conventional forms have subsisted for many centuries, as, for instance, in Ireland where the hand writing of the fourteenth or fifteenth century is very similar to that of the eighth or ninth, or, to approach more closely to the point in question in the isles on the west of Scotland where the crosses retained till a very late period their primitive style of art. However, as there is so near a resemblance between the work of these two crosses, and that on some of the stones in South Wales, which can be well



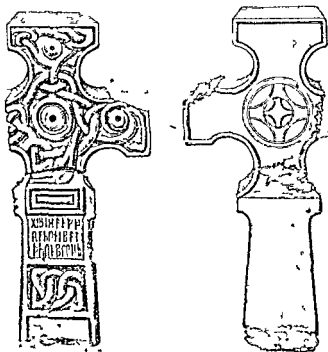
Cross at Nave n. West side



Cross at Nave n.  
East side

determined to be of the fifth or sixth century and as there is a remarkable difference in several important respects between these and the Penally crosses, which clearly exhibit a Norman influence in their design and workmanship, there may be some reason for believing that the Nevern and Carew crosses are not more recent than the ninth or tenth century.

The purpose with which these early sculptured crosses were erected, has not been clearly ascertained, in some instances they may have been sepulchral memorials, but this does not appear to have been invariably their intention. The curious inscribed memorial found at Lancaster in 1807, bears a striking resemblance to the crosses noticed in South Wales. A representation of this monument, somewhat deficient in accuracy, has been given in the *Archæologia* and it will suffice to refer our readers to the learned dissertation by Mr Kemble which accompanies it. For the sake of comparison with the sculptured crosses of Wales, the annexed represen-



RUNE CROSS AT LANCASTER

tations are presented to the readers of the *Journal* they are taken from accurate sketches, and a cast from the Runic inscription, which have been communicated to the Institute by Mr Michael Jones. This cross was found in 1807, in digging a grave in the churchyard of St Mary's, Lancaster. The portion thus rescued from oblivion measures 3 feet in height, and the breadth of the cross when the arms were perfect, appears to have been 1 foot 9 inches. The inscription is in Runes, and in the Anglo-Saxon dialect, it was explained by Mr Kemble as signifying, "Pray for Cynball

and Cuthbert, or for Cynibald son of Cuthbert" Mr Jones stated that he had sent a cast from this remarkable inscription to Professor Finn Magnussen of Copenhagen, who had proposed the following reading and interpretation of the Runes "GINDON FA RO CYNIBALD CUP (OR CUTH) BURNY, Oremus nancisci quietem Cynibaldum celebrem Cas tellanum" He supposed that the person commemorated had been the



†IBIMFF FARR HMIBENF HNBMRNT

Saxon Burghman, or Governor of the town of Lancaster The Professor also expressed his opinion that this memorial had been sculptured in the eighth or ninth century

Several Northumbrian stycas of Ethelred and Canred were communicated by Mr. John Richard Walbran, they were discovered near the Elshaw, or Alcey Hill, a large tumulus not far from the cathedral of Ripon, where a considerable number were found in 1695, according to Thoresby<sup>c</sup>

<sup>c</sup> Ducatus Leodiensis, 56 It is believed that the stycas found in 1695 were preserved in Thoresby's Museum, respecting which and its dispersion Mr Walbran has communicated these interesting particulars "It is impossible to discover the majority of the articles that composed Thoresby's Museum. His wife retained possession of it until her death, which occurred fifteen years after that of Thoresby; but as the articles had been chiefly stowed away in a garret previous to the weather, many of them were spoiled and broken, others lost, and some stolen, for she was careless of their preservation. After her death in 1742, the collections in natural history were found either damaged or destroyed Dr Burton, the author of the 'Monasticon Eboracense,' had such of the geological specimens as were not spoiled together with the shells. The insects were worth nothing. The botanical specimens were all thrown out. The warlike curiosities were also thrown out. The mathematical instruments were sold for 7s. 6d. Such of the curious 'household stuff,' as remained unspoiled by damp and rust, was sold for 6s. to a brazier, for Mrs Thoresby had suffered many of these articles to be purloined. The few statues and carvings were broken and mutilated. Of the seals, Dr Burton acquired one, others were given to Dr Rawlinson. The amulets could not be found. Some of the engravings were lost, others stolen,

and many spoiled, Wilson got some, and Mr Thoresby, jun, others. The valuable collection of coins, together with the manuscripts, various editions of the Bible, and the autographs, were sent to Mr Thoresby's eldest son, Ralph, who was the incumbent of Stoke Newington. He died in 1763, and his effects were sold soon after. The coins produced above £450 I have not heard who were the purchasers, but in 1778 Mr John White, of Newgate Street, London, had many of them. The printed books were bought by T Payne of the Mews gate, and retailed by a marked catalogue Mr White purchased a curious MS collection of English songs Horace Walpole, a MS collection of Corpus Christi plays, the same, I believe, that was sold at the Strawberry hill sale for £220 10s., (it was lot 92, 6th day,) where there were sold several other MSS from Thoresby's collection. Walpole also purchased at the younger Thoresby's sale the valuable case of the watch presented by the Parliament to Fairfax, after the battle of Naseby, the unique enamel work of which was executed by Breda alone. Thus, it may be remembered Mr Bevan purchased at the Strawberry hill sale (17th day, 1811) for 20 guineas. Many of the autographs and some MSS came into the hands of the late Mr Upcott among others, Thoresby's Album and the Diary and Letters published by Mr Hunter, a

## PERIOD OF GOTHIC ART

The bronze matrix of the singular seal of which a representation is annexed was discovered about the year 1812, in a ruined tower of the castle of Giez in Touraine. A cast in plaster was presented to Mr Way by Monsieur Louis Dubois one of the Conservateurs of the collection in the Louvre, who stated that a little gold figure of St George, possibly a knightly decoration and a small triptic of gilt brass were found with the seal. According to local tradition the castle of Giez had been at one period the abode of the duke of Bedford but the seal which appears to be a kind of rude imitation of the mayoralty seal of the city of London, is certainly a work of a later time. This matrix can scarcely be considered as a forgery, fabricated for any illegal purpose, the assimilation is merely to be traced in the general arrangement of the design the details being changed in many respects, which may be seen by comparison with the original mayoralty seal, made towards the close of the fourteenth century. The matrix is now almost wholly defaced, the most deeply sunk portions of the design being alone preserved, the annexed representation is taken from an impression in its perfect state. Stowe relates that the old seal was broken



few other MSS. were purchased of the younger Thoresby's executors by Mr Wilson the recorder of Leeds and are now

in the possession of Mr Wilson of Melton.



in 4 Richard II., 1380, by Richard Odiham, chamberlain of the city during the mayoralty of Sir William Walworth, and its place supplied by a new matrix, on which were represented St. Peter and St. Paul, with the Virgin and Child above, and a shield of arms of the city beneath, supported by two lions, and on either side a sergeant of arms, in a tabernacle surmounted by an angel<sup>d</sup>. In the spurious seal it will be observed that besides the alteration of all the architectural details, in which no Gothic character is retained, the figure of St. Peter is changed into that of a king, and under the sergeants are introduced two escutcheons, that on the dexter side being charged with two lions, probably intended for the ancient bearing of Normandy, the other with the three lions of England, omitting altogether the quartering of France. The legend is precisely the same on both seals.

The annexed cut represents an impression from the brass matrix of a personal seal of the fourteenth century, discovered in a field at Newnham Murren, near Wallingford. It is now in the possession of Mr. J. G. Payne, of Wallingford, who forwarded it for the inspection of the Committee. From the legend—\*s' ioh'is . DE . DVFFORDE.—and the armorial bearings on the shield, it seems probable that it may have been the seal of John de Ufford, who was summoned to Parliament in 31 Edward III., A.D. 1360. He was the son and heir of Ralph de Ufford, brother of Robert, first earl of Suffolk. In 27 Edward III. he had a grant in fee of the manor of Great Belstead, co. Suffolk, parcel of the possessions of the alien abbey of Aumale<sup>e</sup>. In 33 Edward III. he was appointed one of the Commissioners of Array for the county of Norfolk<sup>f</sup>. He died in 1361, holding at the period of his decease the manor of Great Belstead, and lands at Burgh, Glemham, and Chipenhale, co. Suffolk, and at West Lexham and Postwick, co. Norfolk<sup>g</sup>. Mr. Davy, of Ufford, who has obligingly supplied several instances of the name having been written 'de Dufford,' selected from the Leiger Book of Blythburgh Priory, observes that the Uffords derived their arms, *sa. a cross engrailed or., in the first quarter a mullet ar., from the family of Peyton, settled at Ufford, Glover in his ordinary assigning this coat to Peyton.* On the other hand it is stated in Bloomfield's history of Norfolk, that the Uffords bore this device by permission of the family of Hovel. The presence of the lions on this seal can only be explained by assuming them to have been introduced as ornamental details; it does not appear that the Uffords ever used a lion as a crest or cognizance. Mr. Payne also forwarded for inspection another brass matrix, found at Clapcot, near Wallingford: the device appeared to be a badger under a bush or tree; the legend reads \*s' ioh'is . DE . GILDFORD., date about the end



<sup>d</sup> Survey of London, Candlewicke St. Ward, p. 237, ed. 1633.

<sup>e</sup> Pat. 27 Ed. III. p. 2. m. 8

<sup>f</sup> Pat. III. 455.

<sup>g</sup> Esc. 35 Ed. III. no. 87.

of the fourteenth century. A seal with a similar device is in the possession of R. Weddell, Esq., of Berwick.

Mr Orlando Jewitt exhibited a drawing and impression of a brass seal of the fourteenth century, found near Abingdon, Berks. The device is the figure of St Margaret, trampling on a dragon, her usual emblem, with the legend \* SANCTA MARGARETA. This seal is of pyramidal form, hexagonal, and terminates in a trefoil, precisely resembling in shape the seal of John de Ufford before described.

The curious seal, here represented, communicated to the Institute by the Marquess of Northampton, was found about five years since in a field near to the collegiate church of Stoke by Clare, Suffolk. It is now in the possession of Mr Barton, of Woodbridge, and appears to have been used as a *secretum* or privy seal. The device is an antique intaglio, a cornelian set in silver, with the legend *IESVS EST AMOR MEVS* the setting being apparently work of the fourteenth century. The device represents a genius holding in his hand a head, probably a mask and about to deliver it into the hands of a little faun, who is seen skipping before him. It has been conjectured that this antique had been chosen as a device by one of the deans or members of the church of Stoke, which was dedicated to St John the Baptist, from a supposed assimilation to the Scriptural history of the delivery of the head of St John by the executioner to the daughter of Herodias. The legend is of frequent occurrence on medieval seals and ornaments, and possibly was regarded as a charm. Amongst the bequests of William of Wykeham, occurs a *monile*, or pendent ornament, probably attached to a pair of beads, on which were graven the same words. On the reverse of the seal there is a little ring, and an ornament chased in the form of a leaf. Two privy seals of similar fashion found near Luddesdown, in Kent, have been communicated by the Rev E. Shepherd, both being composed of antique gems, mounted in silver of medieval workmanship. One bears the device of a lion, with his paw resting on a bull's head, and the legend *SVM LEO QVOVIS EO NON VISI VERA VEO*, the other exhibits an eagle displayed, with the motto *CONSILIVM EST QVODCQVE CANO*. Probably the bird was considered to be the ominous raven. Another similar medieval appropriation of an antique gem, an engraved onyx, was communicated by Mr Hansbrow, of Lancaster: it was found at "Galla Hill," in Carlisle. In every instance there was a little loop or ring on the reverse of the seal, near the upper extremity of the oval.



Several curious specimens of the ring shaped brooch, discovered in various parts of England may be regarded with interest by the readers of the Journal. This kind of *fibula* was worn from times of remote antiquity, it was perhaps less commonly used by the Romans than the bow shaped

*fibula*, and ornaments of the like nature, contrived with an elastic *acus*, or tongue,\* which fell into a groove, or was kept in its place by a hook or fastening. The ring-brooch served as a fastening in a different manner; the *acus* was simply hinged, not elastic; it traversed the tissue which had been drawn through the ring, and when the portions of the garment thus connected were drawn back, the *acus* was brought back upon the ring, and kept most securely in place. Brooches of this fashion occur amongst Etruscan and Roman remains<sup>b</sup>; they have been found in Saxon places of burial in this country, and were commonly used during the Anglo-Norman period and later times. In Gloucestershire, and, probably, other parts of England, ornaments of this form were commonly worn as late as the last century. The medieval ring-brooches are interesting chiefly on account of the legends or ornaments engraved upon them, which occasionally appear to have been talismanic, but usually express the love of which such little gifts were frequently the token. Of the former kind is the beautiful brooch, set with gems, and curiously formed with two tongues, or *acus*, formerly in the possession of Col. Campbell, of Glen Lion, and inscribed with the names of the kings of the East, CASPAR . MELCHIOR . BALTAZAR, considered, as Keysler states, to be a charm against epilepsy<sup>c</sup>. In this class also the brooch in Mr. Jewitt's possession, and discovered near Oxford, may be included, which bears the name JESVS NAZARENVS, so frequently used in the preservative charms worn during the middle ages.

The curious specimen here represented was found in the neighbourhood of Rochester, and communicated to the Institute by the Rev. Edward Shepherd, Rector of Luddesdown. On one side are inscribed the words ✠ IO SVI : ICI : EN LIV : DAMI ; *Je suis ici en lieu d'ami* ; on the other a series of letters, which, at first sight, are wholly inexplicable, and appear to have some cabalistic import; when taken, however, in alternate order, the names of the donor and his mistress are found to be incorporated in this singular love-token.

✠ R O B E R T

M A R G E E R I E : A V

The final letters may designate the surname, or possibly signify *d tous*. This ornament is of pure gold, and appears to be of the fourteenth century.

Another gold brooch, of the same period, found in St. John Zachary burial ground, and now in the possession of Mr. W. Hunt, has the following legend on one side, CELE KI VVS 'AVEZ ENCLOS, and on the other, VVS SALV EN VMERNE LA OS.

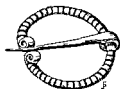


<sup>b</sup> There are several bronze *fibulae* in the British Museum, apparently of Roman date. See also Montf. Ant. Expl., vol. iii.

pl. xxx.; and the *fibula* of bronze found at Cirencester, Archæol., vol. x. pl. xii.

<sup>c</sup> Pennant's Scotland, vol. i. p. 103.

A ring brooch of bronze, in the possession of Mr Edwards of Winchester is inscribed with the words **POVERT**  
**P**ERT COMT poverty loses or mars respect<sup>k</sup>



In the curious collection of antiquities belonging to Mr Whincopp of Woodbridge there is a silver ring brooch, contrived ingeniously so as to remedy the inconveni-



ence which attended the use of these fastenings in drawing the tissue of the garment through a ring of small size. The ring was formed with an opening on one side and the *acus* which was not hinged but moved freely to any part of the ring having been with ease passed through the tissue was brought through the opening between the volutes. It was then brought round until the point resting against the ring, it was firmly secured and the volutes prevented its slipping accidentally through the opening. The ring brooch was an ornament worn by both sexes it appears on the sepulchral effigy of Richard Cœur de Lion at Rouen as well as on that of Berengaria his queen at Le Mans it served to gather up the fulness of the surcote on the breast of the knight as shewn by one of the effigies in the Temple church but usually was used to close the little opening on the neck in the robes of either sex termed the vent or *fente* which served to make the collar fit becomingly, as shewn by many effigies of the thirteenth and fourteenth centuries.

A singular silver ring of which a representation is here given so as to shew the whole of the ornament developed was brought for exhibition by Mr Talbot. The interlaced plaited work seems to resemble some orna-



ments of an age as early as the Saxon period but the ring is probably of a later date and it is chiefly worthy of notice on account of the singular impress of the two feet of which no explanation has been offered. It is probably to be regarded as one of the emblems of the Passion or as a memorial of the pilgrimage to the Mount of Olives where the print of the feet of the Saviour which miraculously marked the scene of His Ascension was visited by pilgrims with the greatest veneration.

<sup>k</sup> On a brass ring of the same period discovered at Newark Priory Surrey and communicated by Dr Bromet, are in-

scribed in similar letters the words **PO**  
**V**ERT **P**ERT

Amongst numerous specimens of the work of the Limoges enamellers, communicated to the Institute, the small armorial scutcheons, some of which are here represented, appear not undeserving of notice. Two discovered

among the remains of Newark Priory, Surrey, were brought by Dr. Bromet; one charged with the cross flory between five martlets, the bearing attributed to Edward the Confessor, and assumed by Richard II. in conjunction with the arms of England; the other



the bearing of Montacute. Mr. John G Nichols exhibited several of these scutcheons, formerly in the collection of the Dean of St. Patrick's, on one of which was a lion passant on a field azure, within a tressure flory; on another a fleur-de-lis; on another appeared a dragon on the obverse, the reverse being paly, dimidiating a bearing semé of fleurs-de-lis. Another curious example is in the possession of the Rev. Walter Sneyd; two are in the collection of Mons. Sauvageot, at Paris, one of which, bearing the arms of France with a label of three points, each charged with three castles, is remarkable as being furnished with a loop, or attachment, at the side. Enamelled scutcheons of this fashion and dimensions are appended to the consecrated rose, presented to the Count of Neufchâtel by the Pope, in the thirteenth century, now in the possession of Col. Theubet. These ornaments appear, however, to have been appended to the trappings or harness of horses, and one specimen belonging to Mr. Nichols has preserved the adjustment by which it had been attached to the leather. In a MS preserved in Trinity College, Cambridge, there is a drawing which represents a charger thus caparisoned; the pextrell, or breast-band, has a row of these scutcheons appended to it all around the horse's breast<sup>1</sup>.



Mr. Figg, of Lewes, sent a drawing of the effigy found February 13, within the grounds of Lewes Priory, nearly on the top of the north side of the railway slope. He stated that the mail had evidently been gilt; the surcote was covered with a white ground, and the blue coloured upon that; the armorial bearings with a black substance, and coloured a reddish yellow to receive the gilding. The belts were both coloured vermillion, with gilded ornaments, and the lining of the surcote was vermillion. This effigy much resembles that in the Temple church, as shewn in pl. 9 of

<sup>1</sup> The shelf mark of this MS. is R. 16. 2.

Richardson's Monumental Effigies, which is supposed to represent Robert de Ros surnamed Turpin who died in 1227

Unfortunately, the head and the greater part of the legs of this effigy are missing, but what remains of it shews the legs were crossed the left over the right. This portion of it is 2 ft 9 in long of Wealden marble and well cut. It represents a knight of the time of Henry III and bears a general resemblance to the effigy in the Temple church referred to by Mr Figg. The hauberk is of what is called *ring mail* the rings being set edgewise and not interlaced. The courses of the rings run horizontally, those of each course inclining as is usual in the opposite direction to the next. The sleeve of the hauberk is somewhat loose. The surcote, which no doubt was long as well as full, retains at places and especially about the shoulders and on the left side between the waist and sword belts portions of blue on a white ground, and within a fold at the lower part towards the left side, is a cross bottoné 2½ in long probably once gilt no portion of the gold remaining on it. The surcote is confined round the waist, but the waist belt does not appear. The shield is much broken no colour or device is perceptible upon it. Between it and the body is the greater part of the sword, the pomel of which came nearly as high as the arm pit. The right hand covered with a muffler shewing a thumb but no fingers rests on the breast. Judging from such details as remain, the execution of this effigy may be referred to the middle of the thirteenth century, or a few years earlier.



Effigy found at Lewes.

Mr M A Lower has conjectured on the authority of the blue and the cross upon the surcote that the arms were those of the great family of Braose, azure crusillé or, a lion rampant crowned of the second and that the effigy represented John de Braose who died 1232, by a fall from his horse. The costume and supposed date would agree with this but there is no evidence of his being buried at Lewes and Mr Blaauw suggests that as he died at Bramber he would more probably have been buried as his father was, in the neighbouring monastery of Sele, founded by his ancestor.

The well known arms of the Beauchamps would also account for the cross and there was probably a Robert de Beauchamp buried at Lewes, his widow Dionysia granting the monks a yearly sum to pray for his soul, but as he belonged to the Beauchamps of Hacche in Somersetshire

their arms were entirely different, "vairy." The effigy might be connected with the Warennes by considering it as one of the Barr family, whose arms were "azure semée of cross crosslets, two barbles hauriant endorsed, or." John, the 8th Earl de Warenne, at the invitation of King Edward I., married in 1305, Joanna, daughter of Henry, Earl of Barr, by the Princess Eleanor, the king's daughter. He died 1347, and was buried under a raised tomb near the high altar of the priory church at Lewes, not far from the spot where the effigy was discovered. This earl bore the arms of Barr on his seals; in one case surrounding his own chequers, in another on separate escutcheons (Watson's Warren, v. i. pl. 2) If the costume is too early to agree with the earl, it is possible that some one of the Barr family in a preceding generation may have been buried at Lewes.

Mr. Blaauw, Local Secretary, brought for the inspection of the Institute the lid of the leaden cist, recently discovered at Lewes, on which is inscribed the name of GUNDRADA, the supposed daughter of William the Conqueror. The accompanying engraving of this inscription has been executed from a drawing carefully reduced. Judging by the character of the letters, and also by the fretted cord-moulding which ornaments the cist itself, it can scarcely be referred to a date more ancient than the first half of the thirteenth century. Mr. Blaauw also exhibited a careful rubbing of the incised slab, in memory of Gundrada, which once formed part of the Shirley monument in Isfield church; it is of the same period as the cist. The expression "Sturps Gundrada Ducum" is most important; it confirms the conclusion of Mr Stapleton, as to the parentage of Gundrada, and proves, in some degree, that when this memorial was executed, the real descent of the consort of William de Warenne was well known.

The annexed representation of an altar-tomb (see woodcut, next page,) discovered in the church of St. Stephen, Bristol, in May, 1844, is engraved from a drawing furnished by Mr J. G. Jackson

In repewing the church, and on removing the wall lining, a recessed and canopied altar-tomb was discovered under one of the windows in the north aisle. The male effigy is habited in a close tunic buttoned down the front, and reaching to the thighs. A studded belt encircles the waist, buckled,

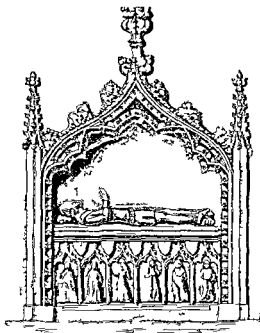
GUNDRADA

Don't place on Lead in Cist

STIRPS GUNDRADA DUCV

Engraving of inscription on the leaded slab in memory of Gundrada

and the end hanging downwards towards the knee but no sword is attached. From the right side however there appears to have been suspended some weapon or implement. No virtue is indicated on the thighs or legs the markings of the toes appear but a sandal is worn having a button shewing between the great and first toe. The female has a square shaped lead dress with a cloth passing round the chin. A cloak is



A tomb in St. Stephen's Church

fastened at the neck, and falls across the upper part of the arms and a flowing garment under this cloak reaches to the feet, which rest upon a dog those of the male being placed upon a lion the head of which is gone. The tomb is divided into six compartments by ogee headed niches, each containing a figure so much mutilated as to allow of no certain delineation of form or dress. Four of these retain portions of their original colour, but from the two nearest the head of the figure this appears to have been removed as are also all the devices from the shields between the canopies. The tomb is surmounted by a large ogee headed canopy enriched by rosettes which run down the pinnacles to the plinth. The ceiling is formed into two compartments by a single rib having a large boss in the centre and terminating on floriated corbels. The two figures are well executed but the decorative part is coarsely finished. The label finial and angular buttresses have it is believed been added since the discovery. The base of the monument stands 2 feet below the present floor of the church.



It has been conjectured that the effigies on this tomb represent John Shipward, mayor of Bristol in 1455, and Catharine his wife. He died in 1473, and was buried in the church. The east window formerly contained painted glass, and under two figures was the following inscription: "Orate pro animabus Johannis Shipward et Catharinæ Uxoris ejus, qui Johannes istam fenestram fecit, et fuit specialis benefactor hujus ecclesiæ." It has however been urged, that the very existence of the above described inscription and the effigies renders it improbable that there was any other monument to Shipward; none is named by Barrett, or Camden, the former of whom gives moreover a list of monuments.

On the 1st of June in the same year, the single effigy here figured was discovered in the south wall of the church, from whence it has been removed and refixed on the north side, and westward of the above described monument. It has an inscription on the north side of the slab, but this being next to the wall is unfortunately invisible.

The Rev. W. H. Gunner, of Winchester, Local Secretary, communicated an impression of a sepulchral brass, of the fifteenth century, in the church of Wyke, Hants, representing the figure of St. Christopher, a subject which is not of usual occurrence on sepulchral memorials. (See woodcut in next page.)

Dr. Bromet exhibited a rubbing from a credence-table on the south side of the chancel of Brabourne church, Kent. It is of black marble, and is sculptured with a cross inscribed in a circle, flanked with, apparently, the matrices of inscriptions on brass.

Dr. Bromet submitted also a rubbing from a brass in Godalming church to the memory of John Barker, Esq., who died in 1595. It is remarkable as shewing the form of sword-hilt and the cutlace or dagger of that period.

Mr. Gunner called the attention of the Committee to an interesting crypt, which he presumed to be of late Norman work, in the cellars of the Angel Inn, in the High-street, Guildford. Mr Gunner stated that he was not aware that any notice of this relic of antiquity had been published, except in a local work.

This crypt is 35 ft in length by 19 ft. in breadth. It is divided down the centre by two piers supporting the groining of the roof, which consists of cross-ribs and springers, without bosses at the points of intersection. The soffits of the arches are quite flat, with the edges plainly chamfered. The piers are without imposts or capitals: the ends of the vaulting ribs dying off in them, but resting on corbel heads in the walls



St Stephen's Bristol

Its present height is about 10 ft the span of the arches lengthwise 9 ft 3 in, breadthwise 8 ft 3 in. The present height of the piers is 5 ft 7 in to the spring of the arch and their circumference about 4 ft 6 in. The bases appear to have been cased in later times with a thick coating of cement as they are out of all proportion to the rest of the pier, both in size and height. The crypt is entered from the north (through a cellar, in which are large remains of ancient masonry) by a door-way with a pointed arch, the height of which is 6 ft 4 in. The thickness of the wall in this part is 5 ft. Mr Gunner was informed that another crypt of smaller dimensions existed under a house on the opposite side of the street higher up the hill. The popular opinion is that this crypt belonged to the castle of Guildford but its situation is without all the exterior defences of the castle.

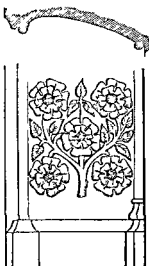


Here lieth will m Compton  
& Anne his wife y<sup>e</sup> Whiche  
will m decessid y<sup>e</sup> xij day of  
may y<sup>e</sup> yere of oure lord  
mc c c lxxxviii Also this be  
ye dedis y<sup>e</sup> ye said will m hys  
down to this Church of Wike  
y<sup>e</sup> is to say freest Dedication  
of y<sup>e</sup> Church x<sup>e</sup> & to make  
newe bells to y<sup>e</sup> sam Church  
x<sup>e</sup> also gabe to y<sup>e</sup> halloving  
of y<sup>e</sup> grettest bell b<sup>e</sup> b<sup>e</sup> d  
& for y<sup>e</sup> testimoniall of the  
Dedication of y<sup>e</sup> sam Church  
b<sup>e</sup> b<sup>e</sup> d on whos soules  
thu hve mercy Amen

From Wyke Church Harle

Mr Boutell Local Secretary, and Secretary of the St Alban's Architectural Society, communicated the discovery in the easternmost extremity of the south aisle of the abbey church at St Alban's of the remains of two windows which had long been built up externally into the main wall of the church, and which appear to have communicated between the church and some lateral chapel now destroyed in a manner similar to the arrangement of the chapel between the buttresses of King's chapel at Cambridge. On opening the ground, now forming part of a public way, the foundations of the destroyed chapel were found, and also an enclosed vault. The windows thus restored to the abbey church are each of two lights, cinquefoiled in the head, and the stonework still retains its original colouring, the blue, green, scarlet, black, and gold, being both distinct and vivid. In the casement molds, the legend 'Domine miserere' occurs painted in a fine bold black letter, and alternating with large flowers. And in a similar molding at the eastern extremity of the remains, is a group of

five roses, with their stalks and leaves, cut in high relief, and still very perfect: these roses were evidently coloured red upon their outer leaves, their enclosed centres being white; and indeed there is a strong probability that the entire flowers were originally coloured white, the red portions appearing to have been laid over the white. This is a very curious circumstance, as the chapel was probably the work of abbot Wallingford, who succeeded to the abbacy in the year 1476, and died very shortly after the battle of Bosworth-field, having presided over this monastery from the commencement to the close of the Yorkist ascendancy. An engraving of these remains, coloured exactly after the original stonework, will very shortly be published by the St. Alban's Architectural Society.



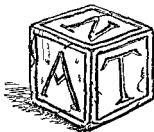
We most readily avail ourselves of the opportunity afforded by Mr. Boutell's interesting communication, to supply an accidental omission in the eighth number of the *Archaeological Journal*, and to acknowledge the friendly disposition exhibited towards the Institute by the recently formed Architectural Society of St. Alban's. To their liberality we were indebted for the loan of the admirable wood engraving of the fresco representing the incredulity of St. Thomas, recently discovered in the abbey church, presented to our members in that number of the *Journal*. The Committee of the Institute regard with much satisfaction the recent formation of this and similar local associations, for the praiseworthy object of preserving and elucidating antiquarian remains, and their satisfaction is greatly increased by the consideration that these societies, and first among them the Architectural Society of St. Alban's, have manifested the most kindly feeling towards the Institute, and volunteered their most cordial co-operation in promoting its views. The first anniversary of the St. Alban's Society will occur on June 17, and, being held in a place so replete with interest to the lover of Medieval Architecture, an agreeable and instructive meeting may be expected under the Earl of Verulam's presidency.

Mr. W. S. Walford communicated a letter from the Rev. C. Boys, of Wing, on the remains of coped coffin-lids on the churchyard walls of Lyddington in Rutlandshire, and Castor in Northamptonshire. As we shall recur to this subject at a future time, it will be sufficient to observe at present, that Mr. Boys found the remains of seventeen coped slabs at Lyddington, on which ornament could be distinctly traced, and two at Castor. Mr. Boys forwarded sketches of two of the coped lids at Lyddington. One of these was sculptured with an elaborate cross-flory; the other presented an example of that peculiar style of monumental effigy which occurs during the fourteenth century, a trefoiled

aperture is cut in the slab to shew the head and bust of the body supposed to lie beneath, the remaining surface of the stone being decorated, as in this case, with a cross, or with armorial bearings, as on the tomb of Sir Willm de Staunton, in Staunton church, Notts<sup>m</sup> Other examples of this fashion occur at Brampton, in Derbyshire, and at Aston Ingham, in Herefordshire

Mr Wykeham Archer exhibited drawings from the frescoes recently discovered in Carpenter's Hall, and from the statues of King Lud and his two sons, formerly in niches on the eastern front of Lud gate Sir Richard Westmacott observed, that although these statues had been considered as of great antiquity, he thought, from their pseudo classical costume that they were not older than the seventeenth century But Dr Bromet was of opinion that from their style their heads were as old as A D 1260 when Stow says, Ludgate "was beautified with images of Lud and other kings" and which having been smitten off at the Reformation, were, in Mary's time replaced, and so remained till 1586, in which year the gate was newly built, with the images of Lud and others, as before He thought it probable, however, that the bodies and limbs of these statues are not older than 1666, when the gate, which had been damaged by the fire was again repaired, and having been used as a prison until 1761, was finally taken down and its statues deposited in the small churchyard adjoining whence they were removed to their present situation, in the gardens of the Hertford villa in the Regent's Park

Amongst various antiquities and curious objects, communicated by Mr George Grant Francis, Local Secretary for South Wales, from the collection of the Royal Institution at Swansea, was a die, supposed to have been found near that town, formed of coarse whitish clay, coated with a blue glaze Each of the six sides bore a letter, as here represented, indicating the amount of gain or loss, this object having evidently been used as a plaything in place of the teetotum, and thrown with the hand or with a dice box, the T denoting turn again, the A all, N nothing, &c It has been conjectured that this may be the plaything formerly termed a Daly 'Daly or play, tessura, alea, decius

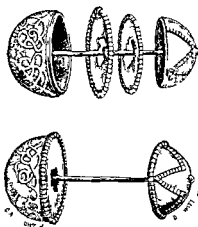


Promptorium Parvulorum Horman says, in the *Vulgaria*, that "men play with three dice and children with four dices—*astragulis vel talis* Wolde god I coude nat play at the dallys, *aleam* Cutte this flesshe into daleys, *tessellas*" In the British Museum there is preserved a die, having eighteen rectangular faces, six of which are marked with the following letters, TA—LS—SZ—NG—NH—ND, and the intervening sides are marked with picks, like an ordinary die, up to the number twelve The

<sup>m</sup> Engraved in Stothard's *Monumental Effigies* There is an open trefoil which displays his feet also.

eight corners being canted off form triangular facets which bear no marks. This object is supposed to be of German origin.

A curious and singularly beautiful, gold ornament supposed to be of early British workmanship was found in the year 1836 by a peasant girl, whilst cutting turf on or near Cider Idris Merionethshire. Nothing was discovered with it, to assist in determining its date or use. The annexed representation is of the exact size of the original communicated to the Institute by the Rev R Gordon, and the ornament itself is in the possession of the Rev J H Davies Sodington Worcestershire. It consists of two small cups, elegantly ornamented with filigree and connected by a slender central wire, on which slide two small disks, which serve as coverings of the cups. It has been conjectured that it had been used in place of a *fibula* or fastening of some article of dress.



The Rev John Wilson, Fellow of Trinity College, Oxford, exhibited several fragments of encaustic tiles, which were found with other objects, including part of an iron spur and a silver penny of Edward III, in the parish of Oddington in Oxfordshire upon removing some old foundations in a large pasture field on the "Grange Farm." What the buildings had been was totally unknown, but as the traces of them were visibly marked by the inequalities of the turf the removal of part of what was left took place in consequence of the tenant's wish to use the stones for other purposes. Mr Wilson observed that the discovery of these fragments of tiles afforded, in conjunction with other circumstances, a clue to that which has hitherto been a desideratum—the true site of the monastery known to have existed in the parish of Oddington.

Sir Robert Gait, Knight, Lord of the manor of Hampton now called Hampton Gay possessed, we are told<sup>n</sup>, a fourth part of the village of Ottendun (villa de Ottendun), and going to Gilbert, abbot of Waverley, the earliest Cistercian house in England, desired and obtained leave to build an abbey, of the same order, in the village of Ottendun, which accordingly he raised at his own charge, and endowed it with five virgates of land, which made the fourth part of a knight's fee, and called it, from the name of an adjoining wood, Ottebe. The abbot and convent of Waverley added to the endowment one hide in Norton, and Editha, wife of Robert de Oyley, with her husband's consent gave out of part of her own dowry in Weston, bordering upon Otmoor, that demesne which lay on the corner of their wood and continued on without the intermixture

<sup>n</sup> Kennett P. A. 1. 126 and authorities there cited. Monast. v. 40.

of any other lands, the quantity of which was thirty six acres. The words of the grant, as given in the *Monasticon*, are these "Notum sit omnibus sanctæ matris ecclesiæ filius, quod ego Editha Roberto de Oily conjugali copulo junctæ, consilio et voluntate ejusdem Roberti mariti mei de duaruo meo de Weston, dedi in perpetuam elemosinam Deo et sanctæ Mariæ et fratribus in Oteleia secundum institutionem Cisterciæ virentibus, dominium illud, quod extremitati nemoris illorum absque alterius terræ intermixtione continuatur."

We do not find the precise date of Sir Robert Gait's house, but as the foundation of Waverley Abbey was laid Nov. 21 1128, in the twenty ninth year of Henry the First, and Gilbert succeeded John the first abbot thereof, who died within the year of his appointment, it could hardly be earlier than 1130, and the fraternity having been removed by Alexander, Bishop of Lincoln, to the neighbourhood of Thame, in the same county, (some ruins of their house there now belonging to the Baroness Wenman, are engraved by Skelton in his *Antiquities of Oxfordshire*) and their church dedicated to St Mary on July 21st, 1138, the monks must have dwelt a very short time at Oddington at the utmost, not more than seven or eight years and probably less. Their buildings would, consequently, be inconsiderable.

With respect to the situation of these, Leland<sup>1</sup> indefinitely remarks "in this Ottemar was the foundation of Tame abbey," and Bishop Kennett, in quoting the observation<sup>2</sup>, seems to imagine that the abbey was in Otmoor itself, the corner nearest to the village of Oddington, "the religious," he proceeds to say, "always affected such low places, out of pretence to the more solitary living, but rather out of love to fish and fat land, and this site upon the moor was fitter for an ark than a monastery." The spot which the Bishop indicates, is generally thought to have been by a small pond below the old rectory house, pulled down some years since, but the error in this is so obvious, that it is surprising a writer of such eminence, living, as he did, some time in the neighbourhood, should have made it, for no traces of buildings have been found there, and if we refer to the particulars of the foundation we shall discover no probability of any wood called Ottele, or any other, having been near, and instead of the land of Weston adjoining it, that parish lies quite in another direction.

The pasture field, in which the remains were found, corresponds, on the contrary, in every point with the spot chosen by Sir Robert Gait, and referred to in the charter of Edith. It is a very large piece of ground, near the farm house, running along the edge of Weston parish, and is even now in so rough a state as to be nearly as much "a lea" as it ever was. The name of the farm, "The Grange," implies that it was once monastic property. The field itself adjoins Weston parish and wood which latter

may have been, and probably was, part of that anciently called Ottelie, and the dowry lands of Edith in Weston might therefore very well run up, "without the intermixture of any other lands," to the "nemus" or grove of the monks, which would be that growing about their habitation. There are also remains of buildings here, and fragments of them are of an ecclesiastical description. For all these reasons, it seems extremely probable that the site of the original monastery at Oddington was at the Grange Farm, under Weston wood, and not on the border of the moor, below the destroyed parsonage house.

One remark may, perhaps, be permitted on a point of etymology. Sir Robert Gait is said to have called his new foundation Ottelie, from the name of an adjoining wood. Of this word, the latter part, *lie* or *lea*, would probably describe the nature of the ground where the building was placed; so that we have *Otte* left for the name of the wood; and Whitaker, in his History of Manchester, interprets Otta-dini to denote the people in the woods, so that Otte would seem to be the general British term for a wood. If this conjecture be well founded, Ottelie would signify, the *lea* or open ground before the wood; Ottendun, now Oddington, the hill or rising ground amongst the woods, the village being, in fact, on rising ground, above, the general level of its immediate neighbourhood; and Otmoor, the mere or lake of the wood, or fringed with wood, a description, which, as far as can be judged, could very correctly apply to it in former times.

The portrait of Queen Elizabeth appears to have been placed in certain churches, probably from veneration for her memory, and according to Stow it was designated in the churches of London as the Monument. It is doubtful whether this practice was sanctioned or enjoined by any authority, and it does not appear to have been generally adopted. Mr. Jabez Allies communicated a description of a portrait of the Queen, found by him in the old farm house, called the Lower Berrow, in Suckley parish, Worcestershire; which, as he had reason to believe, had been formerly suspended in the church. It exhibits the usual magnificence of costume, and is thus inscribed, "Posui Deum adiutorem meum. Æt: sive 59. Nata Gronewiciae, Ao: 1533, Septem: 6." Under her left elbow appears an open book, with a quotation from Psalm xl. 11. This portrait was painted in the year 1592. Mr. Allies remarked that great discrepancy is found in the statements of various historians in regard to the day of Elizabeth's birth, here recorded to have taken place Sept 6.\* Mr. Allies stated, at the same time, that at a cottage in the hamlet of Alfrick, he had noticed a basin of free-stone, resembling a holy-water stoup, which, as he conjectured, had been brought from the parish church of Suckley, or Alfrick Chapel; it was ornamented with two sculptured heads, one apparently intended as a representation of the Blessed Virgin.

\* According to Sandford, Rapin, and Hume, Elizabeth was born on Sept. 7, other writers give the 8th.

## BOOKS, PRINTS, AND ANTIQUITIES, PRESENTED TO THE INSTITUTE

By the CAMBRIDGE ANTIQUARIAN SOCIETY, The Series of their Publications Nos I—XII By the IRISH ARCHÆOLOGICAL SOCIETY, The Series of their Publications, vols I—VIII By the REV C LUKIS, Specimens of Church Plate, 1to, 1815 By W J THOMAS Esq, I S A, Anselme, Le Palus de L'Honneur, Paris 1668, 4to By ALBERT WAY, Esq, Tacitus Ernesti, 2 tom, Leipzig, 1772, Memoires de Philippe de Comines, 5 tom, 1723, 8vo, Menestrier, La Nouvelle Methode du Blason, 1750, 2imo, Dugdale's Monasticon Anglicanum abridged edition, 1718, fol, Camden's Remaines 1605, 4to, Palgrave's History of the Anglo Saxons, 1831, Cotgrave's French and English Dictionary, by Howell, 1650, fol, Hall's Chronicle, reprint, London, 1809, 4to, Brayley's Graphic Illustrator, 1831, 4to, Britton and Pugin's Illustrations of the Public Buildings of London, 2 vols, 1825 1828 By the REV DR HOOK, An Ecclesiastical Biography, vol 1, 1815 By EVELYN P SMITH Esq, M.P, Some Account of the Territory or Dominion of Farney, in the Province and Earldom of Ulster, 1815, 4to, "Inventorie of all the Goods, Cattills &c of Sir Rauff Shurley," of Leicestershire, Knt, A D 1517, 4to By GEORGE GRANT FRANCIS, Esq, of Swansea, Some Account of Sir Hugh Johnys, Deputy Knight Marshal of England, temp Henry VI and Edward IV, 1815, 8vo By JOHN RICHARD WALBRAN, Esq, The Pictorial Guide to Ripon and Harrogate, 1845, 12mo By JAMES ALLIES Esq, F S A, Essay on the Ignis Fatuus, or Will o the Wisp and the Fairies 1846, 8vo By the AUTHOR, A Lecture on the Ancient Customs of the City of Hereford, by Richard Johnson, Town Clerk, 1845, 12mo By JOHN MARTIN, Esq, Librarian to the Duke of Bedford, Heraldry of Fish, by Thomas Moule, 1842, 8vo By MR W A CHURCH, Patterns of Inlaid Tiles, from Churches in the Diocese of Oxford, 1845, 1to By the AUTHORESS, The Art of Fresco Painting, as practised by the old Italian and Spanish Masters by Mrs Merrifield, 1846, 8vo By the AUTHOR, Xanthian Marbles The Nereid Monument an Historical and Mythological Essay, by William Watkiss Lloyd, 1845, 8vo By the REV J L PETIT, Trais Historical and Statistical Account of the Isle of Man 2 vols, 1845, 8vo By the REV GEORGE MOUNTJOY WEBSTER, D D, Mona Antiqua Restaurata, by Rowlands, 1723 4to By J WINTER JONES, Esq, Gorn Opuscula Varia, 2 tom 1751, 8vo By CHARLES NEWTON, Esq, Whitaker's Ancient Cathedral History of Cornwall 2 vols, 1804, 4to, Liber Psalmorum Lat et Ang Sax, ed B Thorpe, 1835, 8vo, Murphy's Tacitus 1830, 8vo, Knights Normans in Sicily, 1838, 12mo, The Poetical Works of Lewis Glyn Cothi, 1837, 8vo, A Glossary of Provincial Words used in Herefordshire, 1839, 12mo, Nicholas's



Synopsis of the Peerage, 2 vols, 1825, 12mo, Architectural Notes on German Churches by Professor Whewell, 1835, 8vo, Chronicon Ricardi Divisiensis (printed by the English Historical Society,) 1838 8vo, Ashmole's History of the Order of the Garter, 1715, 8vo, Lewis's Illustrations of Kilpeck Church, 1811, 4to, Select Papyri, in the Hieratic character, from the Collection in the British Museum parts I II and III, fol By the AUTHOR, History of the House of D'Oyly, by William D'Oyly Buxley, pt I, 1845, 8vo By the AUTHOR, Avranchin Monumental et Historique, par Edouard Le Henicher, Honorary Member of the Institute, Avranches 1845, 8vo By MR J H PARKER, Barr's Anglican Church Architecture, 1846, 8vo, A Companion to the fourth edition of the Glossary of Architecture, 1846, 8vo By the EDITOR, "The Athenæum" for the months of January and February, 1846 By the EDITOR, Archæologia Cambrensis, No I

Views of Castle Ashby Church, Northamptonshire, and of the castles of Gennezano and Tivoli in Italy Presented by the MARQUIS OF NORTHAMPTON

Cast of a portion of an inscription on a screen formerly in the church of Llanfair-Waterdine, Shropshire (See Archæological Journal, vol II p 269) Presented by the VERY REV THE DEAN OF HEREFORD

Cast of part of the armorial bearings of Sir Humphry Radcliffe, second son of Robert, first earl of Sussex, from his monument over the altar of the church of Elstow Presented by JOHN MARTIN, Esq

Specimens of pottery, of late Roman manufacture, discovered at Alton, Hants Presented by the REV BRYMER BELCHER

Antiquities discovered in Iceland, including celts of stone and bronze, a bronze harp key, a wooden netter, brooches and various personal ornaments Presented by EVILYN PHILIP SHIRLEY, Esq, M P

Tracings of painted glass in the library of Queen's College, Cambridge Presented by SEYMOUR D MAJOR, Esq

Numerous impressions from sepulchral brasses Presented by JOHN BUCKLER, Esq, F S A, GEORGE GRANT FRANCIS, Esq, F S A, S T BRANDRAM, Esq, Mr W A STEABLER, and R P PULLAN, Esq

A collection of casts and impressions of ancient seals Presented by SAMUEL HODGKINSON, Esq

A small collection of impressions of conventual and personal seals, chiefly foreign Presented by W F VERNON, Esq

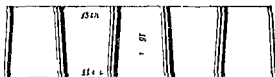
A collection of engravings and etchings of cathedral abbey, and collegiate churches, from the drawings of John Buckler, Esq Presented by JOHN BUCKLER Esq, F S A

Lithograph of a sculptured stone, formerly in the old chapel burying ground at Auldbar, Brechin, mentioned by Pennant and described in Pinkerton's Correspondence, II p 112, Lithograph of the font at Auldbar Presented by PATRICK CHALMERS Esq

Representations of specimens of the ancient ring money of Ireland Presented by EDWARD HOARE, Esq, of Cork

A tinted engraving from the fresco painting of the incredulity of St Thomas, recently discovered in the abbey church, St Alban's Presented by the REV C BOUTELL

The annexed engraving is a corrected plan of the shape and arrangement of the foundation tiles discovered during the recent excavations on the site of the Roman villa at Wheatley near Oxford, and described in the Archaeological Journal, vol ii p 351 It has been ascertained that these tiles are certainly flat, as Dr Buckland described them to be the curve in one of them which deceived the experienced eye of Mr Orlando Jewitt, being merely the result of the baking



The Central Committee of the Archaeological Institute regret that in preparing the List of Members for the eighth number of the Archaeological Journal, the names of the following gentlemen were inserted, contrary to the wish subsequently intimated by them to the Secretaries of the Institute

THE LORD BISHOP OF WINCHESTER  
THE LORD BISHOP OF LLANDAFF  
Anthony Redmond, Piltown Ireland.  
Ashmore, Thomas Bishopsgate Street  
Batenan Thomas, Ygrave  
Br dger Edward Finsbury Circus  
Burkitt A H Clapham Rise.  
Culhane Dr, Dartford  
Edwards Dr, Huddersfield.  
Elliott James Dymchurch  
Halliwell Rev Thomas Wington  
Harrison, Henry J Tarsanneedle Street.  
Hutchins Rev A B Andover

Jackson, Joseph Settle  
Keate, Edwin, Kensington  
Lindsay, John Cork.  
Price, E B, Cow Cross Street  
Rogers S S, Douglas.  
Rosser W H F S A, Pentonville  
Sandys Charles Canterbury  
Smart T W Cranborne  
Stothard H, Charter House.  
Sydenham, John Greenwich  
Waller John G, Charles Street  
Wickham, H, Strood

## Notices of New Publications.

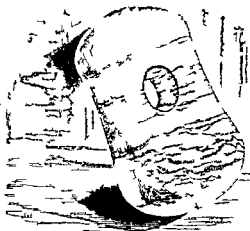
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SOME ACCOUNT OF THE TERRITORY OR DOMINION OF FARNEY, IN THE PROVINCE AND EARLDOM OF ULSTER. By Evelyn Philip Shirley, Esq., M.A., one of the Knights of the Shire for the County of Monaghan. Pickering, 4to.

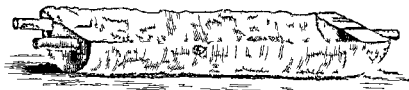
THE Barony of Farney, so termed from the ancient Irish designation, "the plain of the Alder-trees," the aboriginal growth which covered the low marshy lands and margins of standing waters in an extensive district of central Ireland, was a division of the ancient territory of Oriel, or M'Mahon's country, which was subdivided into five baronies in the reign of Elizabeth. Mr. Shirley has collected from the most ancient records the annals of Donegal and of Ulster, commencing as early as the fourth century; the few scattered evidences relating to the habits of the earlier inhabitants, records which tell only of rapine and bloodshed, of internal strife and lawless aggressions. The existence of earthen forts, or *Lis*, crowning every eminence in the district of Farney, to the number of 220 and upwards, as also of the curious remains of abodes of petty chieftains, placed for security on natural or artificial islands in the numerous loughs of that country, and termed *Crannoges*, bear a striking testimony to the truth of the "Annals of the Four Masters," and other early memorials of Irish history, upon which attention has as yet been insufficiently bestowed. Amongst these a curious record exists in relation to the rights of the tribes and chiefs of the district, and the privileges claimed by the king and people of Oriel: it is found in the "Book of Lecan," compiled about the twelfth century. The subsidies payable by the monarch of Ireland to the king of Oriel, and other subordinate *reguli*, and their liabilities to their inferior chieftains, are therein detailed: the chief of Farney appears to have been entitled to six *loricas*, and as many cups, shields, swords, women-slaves and chess-boards. The introduction of the game of chess at so early a period, in a country torn by rapine and disorder, might have been questioned, although Mr. Petrie is possessed of two chess-men discovered in Ireland, considered to be of no less ancient a date than the eleventh century, but the fact appears to be established by the curious record now for the first time published. The indefatigable research of Mr. Shirley has brought to light many curious memorials relating to the occurrences of the period antecedent to the Norman invasion, as well as of succeeding centuries; and the history of Farney, although properly forming a monograph of a limited district, may be viewed by general readers with interest as a faithful picture of the civil strife and fatal disunion by which the prosperity of this fertile land was blasted. The *Lis* of the primeval inhabitants gave place to the more scientifically constructed fortresses of de Courcy, and the Anglo-Norman occupants, but still was each man's hand upraised against his

neighbour and the oppression of the more civilized invader tended only to aggravate miseries which had arisen from anarchy and barbarism.

It is however a remarkable fact which can only be appreciated by examination of such collections of Irish antiquities as the Museum of the Royal Irish Academy that certain decorative arts the craft of working in bronze and other metals of producing elaborate ornaments of flint or enamel appear to have flourished in Ireland at a remote period even amidst the aggravated miseries of that ill-fated country. These ornaments present great variety in form and design and are for the most part marked by a peculiar character distinguishing them from objects considered as of contemporary date found in other countries of Europe. Several vestiges of the earliest period are yet to be traced in the barony of Farney such as the remains of Druidical circles trenches with a double row of great stones about 40 feet in length to which the popular name of the "Giants graves" has been applied and various stones of memorial with which certain traditions are connected. The maul or hammer head formed of horn stone one of the best specimens which have been found in Ireland and of which a representation reduced to one half of the original size is here presented to our readers is remarkable on account of its peculiar form and the skilful precision with which so hard a substance has been fashioned and polished. This object was found in a bog near the banks of Lough Lee.\*



In another of those great treasures of remains illustrative of the habits of the primitive inhabitants of the country a curious boat, formed of the hollow



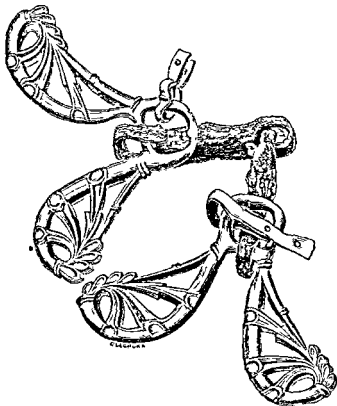
trunk of an oak tree was found, it measured 12 feet in length and 3 feet in breadth and was furnished with handles at the extremities evidently for facility of transport from one log to another in a district where so

\* The shaped weapons, or implements formed of flint or other hard stone are of frequent occurrence but the form of the specimen above represents a very

uncommon. See Remains on Stone Axes and Hammers by Bishop Lytle and Pegge Archaeol., vol. ii p. 118 194

large a portion of the surface was covered by waters, which, as it has been observed, served to secure the insulated dwelling-places of the chieftains of Monaghan from hostile surprise.

The numerous objects formed of bronze, which have been found in Ireland, display remarkable skill in the art of casting and working that metal. The beautiful specimen, of which a representation is here given,



was found at a fort in the Chase at Lough Tea; it is a bridle, the bit being formed of iron, in which respect it is unique; several bridles of bronze, with elegantly foliated ornaments of similar design, have been found in Ireland, but in no other instance in a perfect state, with the bit of iron.

Another curious specimen of skill in the working of metals was discovered in the barony of Farney, in the year 1831. It is a vessel in the form of a caldron, made of six plates of hammered bronze, riveted together with pins of the same metal, the heads of which are shaped into points, and serve to ornament the exterior surface of the vessel. Its dimensions are 60 inches in circumference, at the widest part, by 11½ inches in height. The culinary vessels found in Ireland have usually three feet, being intended for use on an open hearth; the caldron here represented was obviously adapted only for suspension over the fire. It was found twelve feet below the surface of a bog. (See woodcut in the next page.)

Amongst the ancient customs of the Irish, illustrated by Mr. Shirley's careful researches, the remarkable usage observed at the election of a chief.



CHANCEL OF HUGHLEY WEST LUTHERAN CHURCH  
LOOKING WEST

Printed by the H. M. Press, Oxford, March 1891

Essex and events of subsequent times, are carefully detailed and illustrated by documents drawn from sources of information hitherto almost unexamined.

At the close of the volume an alphabetical list of names of the townlands of the barony is given which may well serve to shew the value of such minor evidences too frequently neglected by topographers. The popular name of some close, of an ancient track way, or of some remote dell or eminence, traditionally preserved or noticed in the title deeds of estates, may often supply a link in the chain of evidence which has in vain been sought elsewhere by the local historian.

THE CHURCHES OF THE ARCHDEACONRY OF NORTHAMPTON. Published by the Architectural Society of that Archdeaconry.—Number I. HIGHAM FERRERS



THE CHURCHYARD, SEEN WITH BELTUS AND VICARAGE FROM THE ROAD

THE subject of this work can hardly be considered as one of mere local interest. The county of Northampton comprises specimens illustrative of the progress of Ecclesiastical architecture in England from the rudest and earliest efforts to the last decline of the art. Within sight of each other are the supposed Saxon tower of Earl's Barton and the beautiful Perpendicular church of Wluston of the sixteenth century, and within a short distance of these, in the district which is now undergoing the careful survey of the Northamptonshire Architectural Society are some of the finest examples known of the intermediate styles. Many of these churches are remarkable for a fine outline, and some of them have details of a richness and delicacy of execution not easily surpassed. Although they are mostly provincial

they present much variety of character. The central tower is not a common feature but of western towers we meet with almost every variety the broach spire of which Raunds is a magnificent example the steeple with the parapet pinnacles and flying buttresses as at Higham and Rushden the octagonal lantern seen at Gotheringhry Lowick and Irthlingborough the square tower, plain embattled or finished with a rich capping of pinnacles as at Tickmarsh present themselves to the eye in succession. One of the only four round churches in the kingdom belongs to this county. As we look into the interiors we find in some of the churches new and interesting features. The pierced straining arch occurs in more than one instance with excellent effect. There are also a few bell gables which might be copied to advantage. The late Norman belfry at Northborough and the three arched gable at Perleth may be noticed. It should be remembered also that the county of Rutland is comprised within the arch-deaconry and consequently forms part of the plan of this work. We need scarcely observe, that it is equally celebrated for fine churches with its neighbour.

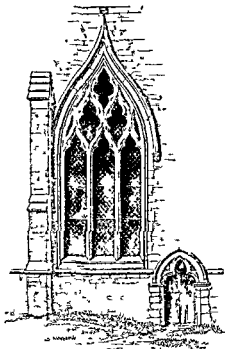
The church which has been selected for the first number of the series is in some respects one of the most curious and interesting. Its double nave and chancel form an arrangement almost unique and the tower and spire though restored in the seventeenth century after partial destruction may be regarded as authentic and they are very beautiful specimens of the style in which they were originally built. At the entrance under the tower, the inner doorway is double, being divided by a shaft or pier an arrangement not uncommon in cathedral or conventual churches in this style but rarely met with in parochial buildings. The heads of the two openings are low segmental arches having their architraves as well as the jambs on each side richly ornamented with foliage and small figures. Within is a small shaft or rather bowtell, with a distinct base but running uninterruptedly into the architrave without any capital. Between the jamb mouldings of the two openings in the centre of the pier formed by them is a small shaft which blossoms as it were into a rich capital of foliage without any astragal. This supports a large square abacus the upper moulding of which is continued as a string course over the heads of the two arches and supports the base of a flat trefoil headed niche, the statue is gone and the lower part consequently left quite bare but the upper part is diapered. The remainder of the tympanum on each side the niche is filled with circles containing sculptures of events in sacred history, five on each side the interstices are filled with foliage.

Mr Freeman to whom the description of this church has been entrusted notices carefully the junction of the old work with that of the later restorations and the difference of the masonry, this is a matter which in every case demands our strictest attention as it may often enable us to supply tests of authenticity, and the modes of construction by which old work is made available even in the carrying out of new designs are not among the least interesting subjects. The researches of Professor



Willis at Canterbury and Winchester have opened a new field to the architectural antiquary. It may be doubted whether the bulging of the spire is a mark, as Mr. Freeman supposes, of the lateness of its erection. Several spires, especially in Lincolnshire, are so much sugar-loaved, that we must look upon them as so designed and constructed originally, as no possible alteration could account for their present form. Of these we may notice Caythorpe in Lincolnshire.

The Decorated windows in this church are principally of the reticulated character, which is nowhere uncommon, and is very prevalent in Northamptonshire. This kind of Decorated window is the one most successfully imitated in the present day. Some of the windows have ogee heads, a feature somewhat peculiar to this district. Of the porch, "the outer doorway has shafts with good moulded capitals, and very beautiful foliated terminations to the label; the inner doorway, though mutilated, is a good example of the style, and from the use of the square abacus, although there is no other vestige of Norman character about it, would appear to be early in the style, and therefore, in all probability, the most ancient feature of the church. It has four shafts to the jambs, and the architrave is well, although not very richly, moulded. The gable of this porch is not low, but has been higher than at present, as appears from the gablet, which is adapted to a considerably higher pitch than now exists"



Window and Porch Door

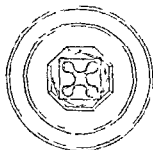
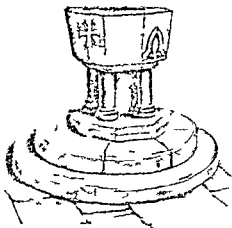
The church of Higham Ferrers is rich in monumental brasses, and has an example of tile-pavement, which is valuable, from the few which remain of original arrangement. "The steps which led to the High Altar remain, they are covered with indented and encaustic tiles, laid in various patterns, one of these being a lozenge formed by a square black tile, scored in squares, as a centre, surrounded by four narrow yellow bordering tiles, having a small black one at each angle. Another part of the steps is laid down with lozenge-shaped tiles.

"The tiles used here are different from those generally met with; the device or pattern is generally pressed into the soft clay, and the impression so produced is filled up with a light-coloured clay previous to the tile being glazed; but in these the *outline* only of the pattern is pressed into the clay, and the whole surface is glazed over of one uniform colour

"In the upright part of the steps, or risers, as they are called, three

patterns of coloured tiles (a lion passant and two heraldic antelopes) are used but these are formed like the rest the outline of the figure is indented and the figure itself painted on the surface before glazing. These tiles are used with two other kinds in a regular alternation as follows—a painted tile, a square black tile divided with indented lines into nine squares the centre one being yellow, a narrow yellow bordering tile with two indented flowers the black tile as before and lastly a painted tile. We understand that the Society propose to give an engraving of this remarkable pavement in the next number.

The Font which is lately English stands on two circular steps and an octagonal base in the north aisle. Its shaft is square rounded at the angles and is very deeply depressed at the sides so as to give the appearance of four shafts around a central column. Both the bases and capitals of these four shafts are rudely moulded and on them rests the octagonal basin of unequal faces and a little wider at the top than at the bottom. Three of the faces are sculptured, that facing east with a Maltese cross with the top of a staff attached to the lower member and foliated rays issuing from the centre.



12. Font. H. 2 ft. 6 in. W. 2 ft. 6 in.

The very careful and accurate description of the church is followed by three or four pages called the Architectural History of it much of which must be considered as Mr Freeman's theory rather than as authenticated history and we could have wished that some other title had been chosen for this essay. For instance Mr Freeman asserts as a matter of history, that about 1340 further alterations were made. Another north aisle was added the pointed windows of the original aisle being removed into the north wall but to adapt them to its smaller height they were converted into square headed ones. This statement is opposed to the evidence of the building itself the sections of the mouldings of the capitals in this aisle given in p. 15 are of earlier character than any of the others rather than later and the alleged alteration of the windows is very improbable.

The other buildings worth notice are the chapel westward of the church

now used as a school. The bed-chamber which stands to the south of the church and has some fine late Perpendicular work with a beautiful bell-chamber at the west end and the college, the front of which is seen in the street. These works are by Archbishop Chicheley.

We hope this first number fairly represents the future character of the work. From the beauty and variety of the subjects on which those who have undertaken it are engaged there need at no point be a falling off of interest in the matter, while the names of Mackenzie, Le Keux, and Jewitt are a sufficient guarantee that the artists will do justice to the subjects. We are indebted to the Society for the specimen plate and woodcuts which will enable the Members of the Institute to judge of their execution. The faithful and accurate description which Mr Freeman has given of Higham Ferrers church will be an excellent guide to his companions in the same field, and it is to be hoped that the exertions of this and other Societies will shortly enable the ecclesiastical antiquary to form a clear estimate of the local merits and peculiarities of our medieval architecture.

THE MONASTIC RUINS OF YORKSHIRE. Parts I and II. Folio.  
R. SUTTON, York.

ALL that we have just said in approbation of the first brochure of the Northamptonshire Architectural Society, is applicable to this work which is one of the most elaborate of the numerous publications occasioned by the present taste for and general study of Ecclesiology. The monastic ruins of Yorkshire are among the most valuable examples of art remaining in this country and owing to the sequestered sites of most of them have preserved a freshness and sharpness of detail which we seek in vain among similar remains in the midland and southern counties. Although lithography is not generally successful in rendering details with clearness and fidelity the drawings in this work executed by Mr G. Hawkins, are certainly equal to any specimens of that process which have fallen under our notice. The architectural features of the several buildings are represented with great accuracy and clearness and the general views present faithful pictures of some of the most picturesque spots in the kingdom. The letter press written by the Rev E. Churton is appropriate to the subject, wisely avoiding minute antiquarian detail, which the more curious reader may find in the works of Dugdale and Burton. The Rev author has furnished a pleasing and instructive narrative of the history of each building illustrated. We wish this publication every success and trust the enterprising publisher will receive the encouragement he deserves.

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THE  
Archaeological Journal.

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JUNE, 1846

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ON SOME BRITISH KISTVAENS (STONE COFFINS) UNDER  
THE PRESENT CHURCHYARD OF PYTCHLEY, NORTH-  
AMPTONSHIRE.

BY THE REV. ABNER W. BROWN, VICAR OF PYTCHLEY.

THE village of Pytchley occupies a slight ridge about six miles northwards of the river Nen, (or Antona,) the frontier line adopted by Ostorius Scapula (c. A.D. 50) between the Romans and the Britons. It is near Wellingborough, a market town on the same side of the river, opposite to Irchester, or "Chesters," one of Ostorius Scapula's forts. The whole country of the Coritani on this their south frontier was then and long after a dense forest. Numerous Roman coins of all dates of the Christian era have been found in the parish of Pytchley, and many traces more or less distinct of human operations at early periods occur. The name also, still pronounced *Pite's-ley*, is significant: it is spelt in Domesday book *Pihles-lea*, *Picts-lei*, and *Pites-lea*, and in old records *Pightsly*; and one cannot avoid remembering that the Welch or British name of the *Picti* was *Peuthi* and *Fichti*; and their present and ancient Scottish name *Peghts*, *Peights*, and *Pihles*.

Two ancient cemeteries occur in the parish, neither of which, so far as I can learn, has ever been publicly noticed; the one (apparently pagan) is in a field near a barrow, and about 350 yards northwards of the church and village; the other is under the present church and churchyard. The present paper is confined to the cemetery under the churchyard, and was in part read at the last October meeting of the Architectural Society of the Archdeaconry of Northampton.

The venerable church of Pytchley having become much dilapidated, has within the last few years been undergoing extensive repairs, in the course of which numerous *kistvaens*, or rough stone coffins, situated in general 6 or 8 feet below the present surface of the churchyard, have been brought to light. Unconnected as they are with the modern interments, which are seldom above 4 or 5 feet deep, I have ventured to consider the place that they occupy as an ancient cemetery, which but for the recent excavation of new and deeper foundations for some of the church walls, might have remained a second thousand years unknown.

I have called them *kistvaens* this word has been much restricted in archæology to something nearly synonymous with cromlech, but has been also used to signify those coffins or rather tombs which consist of four stones, three being placed upright on their edges, and the fourth as a covering slab on the top. The poetry called Ossian's, says, in addressing a deceased warrior, "Four stones with their heads of moss are the only memorials of thee." When these stones are large and above ground, as in Kitz Cotty House in Kent, they are not graves but tombs. Sometimes however they are small, under cairns or heaps of stones, and barrows or mounds of earth, and these probably are the only true *kistvaens* among them, nor does any reason appear why the name should be confined, as it has sometimes been, to that class which are constructed of only four stones. Like cairns and barrows, the larger kind were designed for memorials or sepulchres,—to be seen, and it is of this kind only that the Gaelic poem speaks, for such only as were above ground would be moss grown. But the *kistvaen* is properly the receptacle for the body, and is not intended to be seen. Some northern writers have stated that the *kistvaen* of a man had three principal or upright stones, and that of a woman only two. May not this be part of an ancient northern custom, which in the church of Icolmkill was kept up nearly to the end of last century, of burying males and females in different parts of the churchyard?

The word *kist* (spelt *cist* and *cista*) is found in Welch, Irish, and Gaelic, in Suiogothic and Saxon, as well as in Latin, Greek, and other languages of the same great western family of mankind. Its meaning is nearly identical in all except the Greek, and whilst in general it is pronounced *kist*,



in Latin it is *cista*, and in our own language has been softened into *chest*, by a process similar to that of modern Italian, and observable in many other of our words; as in *kirch*, or *kirk*, which has become *church*. In the lowlands of Scotland it is still pronounced *kist*, and retains in common use its original meaning of a *burial chest*. Among old-fashioned families in the lowlands of Scotland, that part of a funeral which precedes the removal of the body from the house is a religious service, and is still called in remote districts the *kistening*, or *kisting*, and in other places the *chesting*, or the *coffining*.

But of old, the *kisting* took place in the grave-yard, and not in the house, for coffins, in our sense of them, were not used. The body, wrapped in the shroud or grave-clothes, but not enclosed in any coffin, was carried forth upon a *feretrum* or *bier*, as is described in the history of the son of the widow of Nain (Luke vii. 11—15); and when it had arrived at the cave or place of sepulture, it was there *kisted*, or *kistined*, that is, placed in a recess or receptacle hewn from the rock, or in a constructed *kistvaen*: and after the interment was completed, and "the dead was buried out of sight," then some monument which *was meant to be seen*, might be raised at will. Urn-burial, which presupposes burning the dead, probably only prevailed in Britain while the Romans ruled: it does not seem to have been customary here before their arrival, nor after the population had become Christian: instances have, it is said, been discovered where Saxon Christians in England must have been interred by burning; yet as a general rule, when a nation has become Christian, burning the dead has ceased. The *kistvaens* in Pytchley were therefore probably either prior to Roman dates, or subsequent to the prevailing of Christianity.

*Kistvaen* simply means *stone coffin*: *vaen* being, as it appears, merely the softened pronunciation of *maen* (stone), a Welch word which does not exist, in that form at least, in Irish or Gaelic: although the word *kistvaen* is in common use through Scotland to signify the rude receptacles made of several rough stones, which are there commonly found under cairns or heaps of loose stones. Those which (like Kits Cotty House in Kent) are above ground and in the nature of monuments, are in Scotland called *clach* or *clachan*, and not *kistvaens*. The Gaelic word used for ordinary coffins is *cobhain* (pronounced *coffain*), and it is usually restricted to a *wooden chest* or *ark*;

being probably identical with its kindred Greek term *κοφινος*, a hamper or basket, which is also the meaning of *κιστη*, the Greek form of *kist*. It is not improbable that when first a *loculus* (small place) or box began to be used for the dead, those first employed might be literally what the Greek words describe, wicker or wattled work: for such as were laboriously excavated from a single *trunk* of a tree, like that lately found at Gristhorpe, near Scarborough, must have been far too expensive for common use.

Fosbroke (Encyc. 776, 777.) states that Pausanias considers *kistvaens* as of Cyclopean origin, and that they occur in Greece, and even in Palestine, of *four* uprights and *one* top slab. Our own medieval stone coffins are of a kind essentially distinct from what has obtained the name of *kistvaen*. They are *coffins* made of stone and afterwards removed to the grave; and from the *Archæological Journal*, vol. i. page 190, it appears that interments in such stone coffins took place in Le Maine so late as the 17th century.

But to recur to the subject which these observations are designed to illustrate. It was well remarked, some years since, by an anonymous writer, in a periodical, that we know little of the usual modes of burial among our countrymen in days of old, for barrows, cairns, and cromlechs, must have been far too expensive to have been within the reach of any but the wealthy or noble. I have never seen this difficulty fairly met; but possibly, what I have now undertaken to communicate may have some bearing on the subject.

The church of Pytchley, like many more in this county, consists of architecture of almost every date and style, engrafted upon an early Norman building. One cylindrical pillar, having its height and circumference nearly equal, remains in the north side of the nave, with a very rudely, though elaborately carved capital, of the first part of the 12th century, and standing between two semicircular arches, to which the pointed Early English arches that complete the row are awkwardly jointed. As this pillar, which had evidently been often repaired, was in so mouldering a condition that it might probably have caused serious injury to the whole fabric, we strongly propped up the arches and capitals springing from it, and took it down even to its foundation, (two feet below the pavement,) and excavating until we reached the solid rock, we succeeded in rebuilding a new shaft,

and replacing, without accident, the superincumbent capitals and arches, &c., upon this rebuilt shaft. But the operation had brought to light the startling fact that the original Norman builders of the pillar had laid their foundation in ignorance of a hollow kistvaen or coffin of numerous rough slabs, directly below, and at an interval of perhaps a foot of soil, which having only partially sunk in at the thorax from the weight placed upon it was by no means solid.

Pythchley church belonged, even before the Conquest, to the abbey of Peterborough; and it appears probable that the Norman edifice, of which this pillar was part, was erected during the great church building era of that monastery, while Martin, Waterville, and Benedict were successively abbots, viz., from A.D. 1133 to A.D. 1194. The existence of these kistvaens, therefore, was not then even traditionally known, and consequently they are not later than Saxon times.

We had also to rebuild the east wall of this north aisle, and in doing so we discovered that the modern window was once a magnificently Decorated one, which had been defaced by some Goths of the last century, and that this Decorated window had itself superseded two beautiful splayed lanceolate windows of Early English style: and again that the stones of these last had previously formed part of a circular window with Norman work nearly in the same part; and out of the wall we saved a curious and beautiful Norman piscina, the carving of which corresponds with the Norman capital already mentioned. The wall had formed part of the original Norman church, but had required continual repair or rebuilding; the cause of which, on sinking the new foundation down to the rock, we found to consist in three or four kistvaens, across which the Norman builders had laid their original foundation at an interval of two feet of soil, evidently unconscious that they were building on an unsound basis. But besides this corroboration of such history as the Norman pillar had already told us, we met with another significant fact: below the foundation, though above the level of the kistvaens, there were common graves; in one of which was the skeleton of a beheaded person lying at full length, the head placed upon the breast, one of the neck bones having apparently been divided. This would indicate a long period to have elapsed between the use of the *kistvaens* and the erection of the Norman building, during which the locality had been used by the villagers as a burial ground.

ignorance of the tier of kistvaen interments below: and used so long that the Norman masons found the soil sufficiently solid to build upon, even above the second era of graves. These graves of the upper tier, which had already become solid within a century or less from the Conquest, must in a Saxon, or perhaps a British village, have been Saxon. And as when they were dug, the still deeper kistvaens were unknown or forgotten, and belonged to a mode of sepulture then passed away, we are thrown back upon the times before the foundation of the kingdom of Mercia—thrown back upon the Romanized British period for their date.

In rebuilding the Decorated chancel-arch, which had evidently been rebuilt in a bad style more than once before, and of which the north capital had sunk seven inches below the level of its south companion, we found the cause of its sinking was a kistvaen of a person about twelve years old, nearly two feet below the foundation. In underpinning various parts of the church walls which were leaning, numerous instances appeared in which the walls had been built across or along the kistvaens according to their position; or where from any cause the foundation had been unusually deep, a kistvaen had been sometimes cut through and part left untouched. In all instances, the kistvaens had evidently been unknown or unnoticed by the Norman masons; and yet the churchyard had been well filled at the time: for holes were found filled with large accumulations of crumbling bones, apparently made by the sides of the Norman foundations and coeval with them.

Like many other country churches it had a coating of green mould or moss for five or six feet up the walls inside, and in winter and rainy weather the water soaked in from the outside and stood in pools in the remote corners of the church floor. Possibly this constant wet may have assisted to preserve the ancient bones from entire decay. The enormous accumulations of soil outside of the walls have now been removed down to the level of the floor: and a drain (in some places nine feet deep) has been carried across the churchyard, and has effectually dried the church. But these removals and drains, narrow as they were made for the sake of avoiding graves, have sufficed to disclose numerous kistvaens; in general so deep that the deepest modern graves were some inches, and ordinary graves two or three feet above them. Ancient

foundations also were found, of which all trace had disappeared from the surface, and which modern graves had cut through, but which had been originally laid in ignorance of the kistvaens. The whole churchyard had evidently been a populous burial-ground in the days of kistvaen interment\*: for small as the aggregate space was which we had altogether opened, twenty kistvaens at least were disclosed. We found also in the south-east corner that a narrow pathway, paved with round pebbles about the size of large apples, had crossed the churchyard about six feet below the present surface, leading from what was the ancient highway, towards the place where the chancel-arch now stands. In other places, less distinct lines, which the labourers called gravelled walks, presented themselves at the like depth, passing under the present nave. Every thing combined to prove that a cemetery, arranged with care and kept with neatness, had occupied the present churchyard so long before the Norman Conquest, that the existence of its kistvaens and its paved paths was unknown to the Norman builders.

Most of the kistvaens which we discovered were of course necessarily removed or mutilated in our endeavours to save the sacred edifice, though wherever it was possible we replaced the bones of the removed part in the part which was allowed to remain. Two however were nearly saved, one by throwing a slight arch over it, and the other by turning the course of the drain. This last, though by no means the best, or that which I should have selected for preservation, has been marked and guarded by a low sunk wall, and covered with heavy slabs, so as to be hereafter accessible without great labour, and I hope that no future churchwarden will sweep it away for the sake of the slabs.

It is a hollow, 5 feet 11 inches long, and about 10 inches deep, rudely excavated in the coarse and friable yellow limestone gault, or kale, (as it is here called,) which lies immediately over the limestone rock. The excavation is somewhat in the shape of a human body, rounded at the head, swelling at the shoulders to 13 inches, and at the elbows to 17, and contracting again to a few inches at the toes. Its sides are not upright, but incline to one another as they descend, the

\* It had probably been the cemetery of a large district, at Mount Majour near Arles.  
 \* were graves excavated in the rock, which

at present have no covering slabs remaining.

upper part being 13 inches wide where the lower part is only 6, and these sides are formed of the kale, except where it was not firm enough, and there they are made of rough thin stones, varying from 8 to 15 inches long, set edgewise at the general slope, and standing a little above the sides, small rough stones being laid flat along the top of those parts where the kale only is the side, in order to bring the whole to a level. Across the opening were laid five or six rough slabs of common stone to form a covering, some of which had broken in by the superincumbent weight.

Such is the general outline of the one preserved, but others were more correctly and beautifully accommodated to the shape of the body, and where the kale was firm, excavated clean and exact, without any upright stones, and having merely the large covering slabs. Some had no excavation in the kale, but were made of rough thin stones set edgewise, so much inclined as to touch at the bottom those which formed the other side, and correspondingly wide at top, each end being formed of a single transverse stone set edgewise. Some, and those such as were nearest the surface, had no covering slabs, but merely edging stones. The varying dip of the kale stratum would in some instances account for these differences, both as to depth and construction, but they evidently depended also on some other causes, and it was difficult not to believe that there existed something like a chronological series among the kistvaens, from the rudest form of rough stones, to the neatest and most finished excavation, and thence onwards to the time when the covering slabs were dispensed with, and the use of kistvaens was passing away. The cemetery had I think been very long in use.

In all the kistvaens the following points uniformly presented themselves to our notice. 1 The skeletons were lying east and west, or nearly so, the feet being to the east, as is usual in our own times. 2 They were lying on their right sides, the left shoulder and leg being considerably higher than the others, which explains why the coffins are so narrow, and especially at the bottom the faces were thus looking at once towards the east and towards the south. 3 The arms were crossed in a peculiar way, the right arm across the breast, with its hand touching the left shoulder, and the left arm straight across, so that its hand touched the right elbow. 4 The legs were not crossed, but the feet merely touched each other.

In our various excavations many Norman coins were found, though always near the surface: one of Henry III. was the earliest. A few small, much defaced, Roman copper coins, apparently only of late and debased coinages, were turned up in the churchyard, though many, and some extremely beautiful, of all periods, (even prior to Claudius,) have been found in the fields of the parish. Fragments of coarse unglazed British and also of Roman pottery, have occurred in the deeper churchyard excavations. Close to, or within one kistvaen, was found a rude amethyst, or pink crystal oblong eardrop, about an inch long; it is perforated lengthwise, but is without metal. The kistvaen under the Norman pillar contained apparently the skeleton of a lady with an infant in her arms: about that kistvaen I myself picked up small pieces of charcoal, which no doubt had some connection with the interment, and a small fragment of peculiar pottery studded with raised dots, like some found I think on Barham downs. From another was taken a large tusk of a wild boar, much worn by whetting; it is above the average size of those now common in Germany, being a full inch broad, and of a curve which would be six inches in diameter. Probably this was the kistvaen of some celebrated hunter, and contained the treasured spoils of some huge Erymanthian boar which he had slain in the dense Coritanian forest that crossed the county of Northampton, from Whittlebury to Marham and Peterborough. But we looked in vain for traces of armour, either offensive or defensive; it was the cemetery of a peaceful nation. We saw no traces of clothing, no haircloth, such as occurs in the stone coffins properly so called, nor was there the discoloured dust of any wooden coffin or interior receptacle for the bodies. Neither did we find any thing from which to gather the existence or not of a place of worship within the cemetery; a point which would have much narrowed the difficulties of the subject.

The skeleton which we have endeavoured to preserve is that of a muscular well-proportioned young man, probably 5 feet 9 inches high; the teeth are fine, the wisdom teeth scarcely developed. The facial line in some of the skulls appeared to be very fine. In the present instance there is a deep wound over the left eye, but whether it existed before death, or was caused by the falling in of the slab covering, is not clear. A contused wound on the back of the skull is however evident,

and it almost seems that osseous granulations had been formed since it occurred. This skull exhibits the peculiar lengthy form, the prominent and high cheek bones, and the remarkable narrowness of forehead, which characterize the Celtic races, and distinguish theirs from the rounder, broader skulls, and more upright facial line of the Teutonic tribes. The same kistvaen was casually opened in 1837, in a prior unsuccessful attempt to drain and the curious position, &c, having been noted it was closed up the bones have crumbled greatly since that date and the sides are mouldering away.

But who were the occupants of these kistvaens? Here is a very ancient cemetery, densely filled for it must be remembered that we can only have touched upon a very small proportion of the kistvaens which exist belonging to a small village, which gives no indications of having ever been other than a village, larger or smaller. The mode of interment, though long since passed away, is simple, decent, and unexpensive, and being therefore within the reach of the poorest, yet not unbecoming the greatest, was almost certainly in its day the national mode. If so the subject is one of great historical interest, and the mode of interment one which will doubtless be found to have been practised in many other places on a similarly large scale. Possibly others have already described it, but I have never happened to meet with any description of it.

The position of bodies and graves has varied with different nations, but I have not met with any satisfactory discussion of the whole question. The Greeks made the bodies, it is said face the east, the Jews turned the face to Jerusalem, and most of the pagans laid the corpse so as to be towards the midday sun, the primary object of their veneration. The Christians have always buried with the face towards the rising sun, in token of their hope of resurrection at the last day, a primitive and significant Christian habit which one regrets to see occasionally disregarded, by the bodies being laid, like those of suicides, in all directions. In the tenants of the Pytchley kistvaens, the crossing of the arms together with the east and west position make it difficult to question their being Christians. Would it be too bold a supposition to imagine that they may have been of a date when the prior pagan habit of placing the corpse to face the midday sun had not yet been forgotten and was retained as an addition to the usual Chris



tian customs, by laying the body on its right side, yet with the feet to the east?

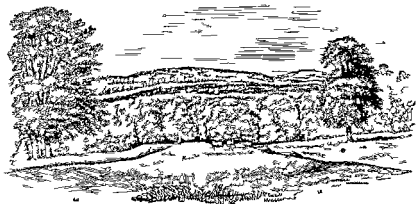
Such a date would chronologically correspond with all the other notes which have occurred in the examination. There was no doubling-up of the body, no Druidical remains. Could they be anterior to Roman dates? There are no traces of urns or of cremation—were they of pagan Romanized times? The position is *prima-facie* Christian; the scull *prima-facie* Celtic: the historical and local evidences seem to prove that they were earlier than the Saxon population, and it is impossible that they can be subsequent to the Norman conquest. Can these kistvaens belong to aught but to the Christians of Romanized Britain before the Saxon invasion?

If this were an ancient Christian cemetery, it indicates the existence of a Christian church at Pytchley<sup>b</sup>, before, and during the Saxon invasion; as I strongly suspect was also the case at Collingtree, Brixworth, Earl's Barton, Ciansley, Lamport, and many other Northamptonshire villages. We are thus carried back to an obscure but most important period in the history of the Church of England, and one which we often overlook; the time when the relics of the national Church, humbled and shattered as it had been by pagan foes, still refused to submit to any other than its own ancient hierarchy, and held earnest and fruitless controversies with Augustine and his immediate successors, one of which, an important interview with the Scottish Dagan, must, if some northern historians may be relied upon, have occurred in the immediate vicinity of Northampton.

\* Many, if not all, ancient cemeteries were merely cemeteries, and not around churches, as in later times, Pytchley

church therefore did not then occupy its present site.

## ANTIQUITIES FOUND AT WOODPERRY, OXON



SITE OF THE ANCIENT CHURCH WOODPERRY

WOODPERRY<sup>a</sup>, a hamlet or tithing of the parish of Stanton St John, in the neighbourhood of Oxford appears by the numerous antiquities of many periods there discovered to have been a place of popular resort by successive races from the earliest times until the church and village, as traditionally reported were totally destroyed by a conflagration. The neighbourhood abounds with Roman remains amongst which may be included the newly discovered villa at Whertley, described in No 8 of the Journal, and at the distance of about half a mile ran the line of the great road between Eboracum and Clausentum given in the 18th iter of Ricardus Cornensis a portion of which has been ably illustrated by Mr Hussey<sup>b</sup>, but there was no suspicion of any thing Roman

<sup>a</sup> This name is so spelt in conformity with the modern usage and pronunciation but the earlier forms gave Wodebury perry &c., with one n which is the case also with Waterperry a village not far

distant

<sup>b</sup> An account of the Roman road from Allchester to Dorchester by the Rev Robert Hussey B.D., 8vo 1841 Oxford for the Asiatic Society

existing on this particular spot, until the discovery chanced to take place, in the course of a different, though not less interesting inquiry, the search for a church, churchyard, and village, supposed to have formerly existed there. As far as regards the objects for which they were made, these researches were completely successful, establishing the fact of the existence of a church, and cemetery around it; disclosing also some little remaining portion of the foundation of the former, with fragments of the edifice itself, uninscribed monumental stones, and encaustic tiles, nearly all of which would afford probable conjectures as to dates; while the colour and nature of the soil shewed with tolerable accuracy how far the building had extended. Around, and without it, the number of bodies, and their regular position, left no doubt as to the existence of a churchyard; while lower down in the field, the remains of buildings scattered thickly over part of it, and entering into a little close below, which itself reaches up to the Horton road, and the change visible in the quality of the soil, here naturally a cold clay, into a rich black mould of some depth, afforded convincing proofs of long continued inhabitancy. But amongst the discoveries which the spade brought to light, not the least unlooked for and curious was the fact, that the Romans had been amongst the original occupants of the spot, as was abundantly proved by the remains of their pottery in endless varieties, fragments of vessels, cinerary urns, trinkets, and coins found here. There were also evidences of what may be called a transition state; for the inhabitants of a later period had pounded the red and thick Roman tiles, appearing here in very great quantities, and worked them up with lime for their new building. These remains, it should be observed, were principally discovered, not on the site of the church, but amongst the scattered ruins of the village.

There is a passage in Hearne's Diaries, now preserved in the Bodleian Library, which is valuable as describing the state of the place in his time. He is writing on Nov. 15, 1732<sup>c</sup>. "One Mr. Mendi," he says, "a Joyner, a good cleaver Workman, who works at Woodbury Farm by Beckley, told me last night of Foundations of old buildings, frequently dug up there, and that there is a Tradition that there hath been a Town there. He said an earthen Pot was sometime since

found there, but that 'twas broke, and nothing found in it but ashes and dust and one silver piece From his account I took the said piece to be a *Roman Denarius*, and the Vessel to be an urn, and indeed there was a Branch of a Roman Way came along this way on the East side of Stowe Wood<sup>a</sup> The Foundations they find are of Stone, strangely rivetted into the roots of Trees sometimes

“Woodbury belongs to one Mr Morse, who hath built a new House there He is a single man, a batchelor, about 74 years of age He is reported to be worth three hundred thousand pounds He hath estates in other places, and is still purchasing others”

The result of subsequent researches has confirmed the probability of Hearne's conjecture as to what the earthen pot and coin really might have been but it is much to be regretted, that, with very few exceptions, all objects of a fragile nature found upon this spot of late years have been broken into pieces, and these again dispersed The cause, whatever it was, and whether an accidental fire, (as is reported,) or not, which brought destruction upon the church and village, can hardly be supposed to have effected this, it must be owing to subsequent digging amongst, and removal of, the ruins No cottages, it is true, have sprung up to supply the place of those which once stood here, but the “new House” which Hearne mentions to have been built by a Mr Morse, remains, and has a very considerable extent of stone wall running round the kitchen garden and pleasure grounds attached to it, which adjoin the ruins, and the materials of these not improbably may have been borrowed from “the old Town” The trees have in a great degree disappeared, and in their removal would occasion the displacement of other stones beneath those “strangely rivetted into the roots,” while in later years recourse has been had to this spot as a general quarry for supplying materials for the roads and other purposes, so that it is no wonder if in turning over the stones, in order to select the largest and best, and in digging down for the same object, any weaker substance lying amongst them should have been injured or crushed

<sup>a</sup> Hearne is wrong here not in the use of the word but in calling it a branch since it was the main line from Ithoracum mentioned before No one however from its appearance would conjecture it to be

more than a diverticulum and the work of Richard from which only we learn its extent and importance was not printed until 1757, nor known long before

Amongst the very few fictile articles which had wholly escaped damage was an earthen pan, (literally such,) found nearly above the spot where the Altar may be supposed to have stood, and carefully covered over with a piece of ashlar stone: it was a little injured by the workman's pick-axe, but the situation, the size, and evident care with which it had been deposited, caused much to be expected from the contents; yet upon removing the covering they were found to be nothing but earth; neither was there the slightest reason, as far as could be judged, to suspect any dishonesty on the part of those who had discovered it.

The pan was turned in a lathe, of very thin red ware, not glazed, except at the bottom of the inside, similar in shape to those now in common use, and strengthened externally towards the upper rim by nine ornaments of a fillet pattern, running upwards at equal intervals, with a greater projection towards the top, but dying into the substance of the vessel at about one third from its bottom. The diameter of the top of the pan was  $15\frac{1}{2}$  inches, of the bottom  $10\frac{3}{4}$ , and the depth  $8\frac{1}{2}$ . The stone which covered it was  $15\frac{1}{2}$  inches by  $14\frac{1}{2}$ , and  $3\frac{1}{2}$  thick.

Arrow-heads of considerable variety in form and dimension, have from time to time been found at Woodperry (fig. 1.)



Figs 2, 3 Iron Arrow heads

Amongst them may be noticed one of simple conical shape, measuring in length  $1\frac{3}{4}$  inches; it was formed of bone, and rudely ornamented with incised lines, crossing each other fret-wise. Two similar arrow or bolt-heads formed of iron (figs. 2, 3), tapering gradually to a blunt point, were also discovered, and other examples of the same metal,

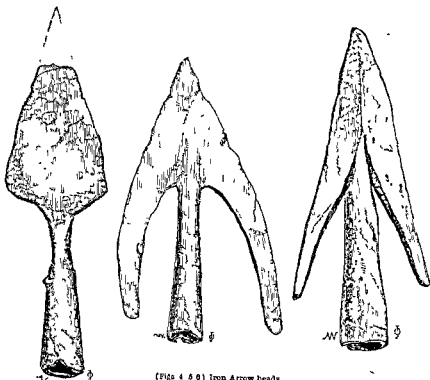


Fig 1 Bone Arrow head

some fashioned with a flat triangular blade (fig. 4), not barbed, and others furnished with barbs of unusual length (figs 5, 6, 7), in one instance measuring about  $1\frac{3}{4}$  inches\*. Several large

\* In the armoury at Goodrich Court are preserved two iron piles of arrows, with four-sided points, and an "unique speci-

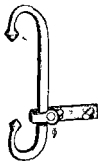
men of the ancient British arrow," discovered at the base of Clifford's Tower, York, the head resembling in form one of



(Figs 4 5 6) Iron Arrow heads



(Fig 7) Iron Arrow head.



(Fig 8)



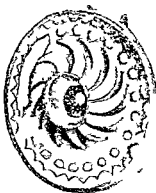
(Fig 9) Tweezer



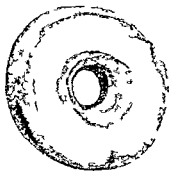
(Fig 10) Bronze Pin



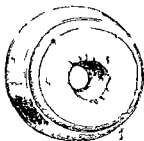
(Fig 1) Antiquity-shaped Brooch



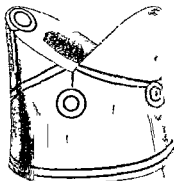
(Fig 2) Circular Brooch



(Fig 3) Circular Brooch



(Fig 4) Bone Brooch



(Fig 5) Bone Chessman



(Fig 6) Lead Weight

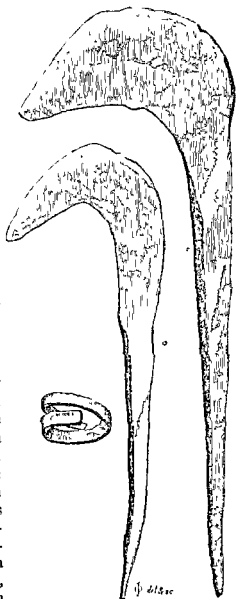


(Fig 7) Lead Weight



Lead Stone

iron buckles suited for strong harness, cutting or piercing implements, and a variety of objects of iron, have been dug up at various times. Ornaments (fig. 10) and small works in bronze (fig. 8), tweezers (fig. 9), brooches, both of the antique bow form (fig. 11), and of the flat circular shape (fig. 12), the *acus* being attached to the reverse side, small buckles, and tags of straps or belts, indicate the successive occupation of the site by various races of mankind. Some of these appear to be of late Roman workmanship. Three of the rudely formed flat beads, measuring in diameter about  $1\frac{1}{4}$  inches, two formed of baked clay (fig. 13), the other of bone turned in the lathe (fig. 14), occurred amongst these remains: similar objects have been repeatedly found in spots occupied in early times. Another piece of bone, here represented, is formed with a mitre-shaped head (fig. 15), and may possibly have been a chess-man; it is, however,



True to scale

ornamented with the small concentric circles which appear very commonly on objects assigned to the British period. With them may be noticed a flat circular piece of lead (fig. 16); resembling a weight; it is marked with a cross between four pellets, and weighs nearly three ounces; also a token or

these which were found at Woodperry. Sir Samuel Meyrick considers this missile as having been used during the wars of the

Roses. Skelton's Goodrich Armoury, I. pl. xvi, xxxiv.



*signaculum* of lead, on which is the inscription, AVE MARIA GRA (fig. 17). Several small vessels of earthenware have been found at Woodperry, which may be regarded as curious examples of mediæval date; the ware being wholly distinct from the remains of "Samian," or Anglo-Roman fabrication, of which beautifully ornamented fragments have occurred; and some even superior, though in the same style of ornament, were discovered by the late Sir Alexander Croke, nearly six or seven years since, in the middle of a wood, now called "the New Wood," on the brow of the opposite hill, about a mile distant; but these excavations were not pursued so far as might have been desired, and the traces of buildings were in fact but faint and inconsiderable. A very common form of these mediæval vessels will be found represented in the plate, page 62 of No. 9 of the Journal, being that of the two smallest of the four, though the neck in general is somewhat narrower. Very many fragments of them occur, and of different sizes, the ordinary height being about six inches, as near as can be guessed from the more perfect specimens: it is, however, to be observed of *all*, that they are tinted with green colour and slightly glazed, immediately below the neck. Of pottery, however, really Anglo-Roman, the varieties were very many, especially of the finest or Samian ware; for beginning with that on which figures had been worked in relief, fragments of plain *pateræ* were turned up of almost every degree of fineness, the best being composed of a highly coloured red clay, and other specimens presenting a fainter and fainter hue, precisely in proportion to their goodness, the palest being always the worst. Still, in every case, the clay had been admirably well tempered; and it should be observed, by the way, that what is found at Brill, between four and five miles distant, is considered to be of excellent quality, and this had probably been procured from that quarter. Be this, however, as it may, there certainly was a Roman pottery five or six miles to the north, at Fencot upon Otmoor<sup>1</sup>; and if that situation did not offer the very finest materials, the establishment at least gave the opportunity of baking vessels which had been manufactured from better clay found elsewhere. In addition to what may be called, by way of distinction, the red ware, other fragments of pottery discovered,

<sup>1</sup> See Mr Hussey's Roman Road, already quoted, p 34.

presented a great variety of form and pattern and indeed it may be almost added of material. Very many were of dusky blueish hue supposed to be produced by some process in the burning some coarse thick and pale and painted internally in concentric circles of a red colour others on the contrary very thin dark and glazed on the outside and elegantly incised as if with a graving tool something in the style of a British urn only infinitely better. Fragments of a cinerary urn were found (such an one probably as Hearn's earthen pot) pieces of which being observed to correspond have since been cemented together and are sufficient to give an idea of what it must have been when perfect. It appears to have borne in some degree the shape of that engraved in Tab. v. No. 24 of Plot's Oxfordshire but had no foot and stood on a plain bottom, which was not less than ten inches in diameter the height perhaps was nearly the same and the mouth seven or eight inches across. It was thin but strong visibly marked on the outside by the action of flame, and contained red earth or ashes mixed with many pieces of some white substance perhaps bone all of which had obviously been burnt. Fragments of Roman tiles of all kinds were very numerous none of them indeed *in situ* as they were set by the mason but some had still mortar adhering to them and in one spot were the traces of a circular furnace or fireplace about four feet in diameter which might have been used for supplying hot air to apartments. Not far above it was a well in good preservation about twenty feet deep which being cleared out afforded nothing more interesting than the bones of many horses and dogs and lower again was a smith's shop as was conjectured from a heap of cinders and many keys found there. Mixed up with other remains were bones and antlers of deer horns of oxen bones of pigs portions of vessels turned in stone a stone much broken appearing to have belonged to a hand mill and frequent fragments of iron slag or the refuse of an iron foundry a substance also observed at Drunshill near Wooderton in the neighbourhoods where again the Romans have been as is attested by many remains of their pottery and by a brass coin of Vespasian in good preservation which was picked up there in 1841. The coins found at Woodperry have been nearly all in second with one or two in third brass and were of Domitian Hadrian Diocletian Maximian Constantine

and Claudius Gothicus. A second brass of Nero was discovered in the beginning of 1842, in a ploughed field called Upper Stafford Grove<sup>b</sup>, near the line of the Roman road, the stones of which, the farmer, with little reverence for antiquity, was then removing. During the continuance of the same operation, and not far from the same spot, scarcely a foot under the surface of the ground, the labourers came upon a human skeleton. It lay parallel to the Roman road, about forty yards from it, and was deposited north and south, the head towards the south, but presented nothing remarkable either in size or otherwise, being that of a person of low stature.

In this part of the subject it should be mentioned, as connected with the neighbourhood, that a silver coin of the gens Plautia was picked up near a footpath, in an adjoining parish, a few months since; and very lately, a third brass of Constantine, not far from the course of the Roman road through Beckley. Holton has afforded many specimens; but the greatest discovery was made at Shotover, upon the estate of G. V. Drury, Esq., in the month of May, 1842, when 560 coins were at once disclosed by the wheel of a waggon breaking the pot in which they had been deposited. They were given up to the proprietor.

The consideration of ecclesiastical remains may not be thought to belong so properly to our pages as to a work dedicated expressly to that subject<sup>c</sup>, but having been favoured with the use of the plates, some few notices respecting the objects they represent may not be unacceptable.

Woodperry, now a hamlet of Stanton St. John, as has been already stated, appears originally to have been a distinct, though small, parish. By what means or at what period it became united to its neighbour, is unknown, nor have the records of the diocese of Lincoln, within which it was once comprised, thrown any light upon the point. It is usual to commence topographical inquiries by a reference to the Norman Survey; and a conjecture has been advanced that Woodperry may be found noticed in that record under the designation of PEREGIE, holden by Rogerius of the bishop of Bayeux<sup>k</sup>, Waterperry being admitted to be described as PERELVN. One reason for this idea, and that of but little weight, is, that Peregie occurs immediately after the mention of Iostel or Forest-hill; it may be more to

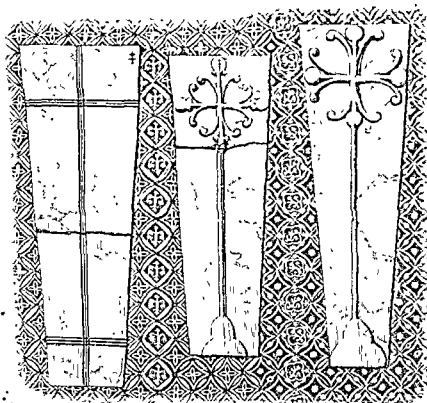
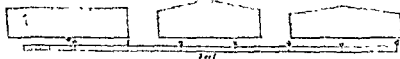
<sup>a</sup> Mr. Hussey's R. Road, pp. 11, 12.  
<sup>b</sup> Guide to the Architectural Antiquities

in the Neighbourhood of Oxford  
<sup>c</sup> Vol. 156.





FRAGMENT OF THE AN HENT CHURCH II  
S. 1110. 1111



MONUMENTAL SLAB

D. 11. 11. 11.

fragment of moulding, compared with Hearn's report in 1732, that there was a tradition, and a tradition only, all remembrance being lost, "that there had been once a town here," over which he describes timber trees then to grow, would give us limits, and not very wide ones, for the period of its destruction.

The abbat and canons of Osney had a portion of tithes here, small indeed, as being worth at the Dissolution only 10s per annum, but sufficient to give them an interest in the place, and justify their application to Richard, or a less wealthy proprietor, for assistance in raising the house of God. And as no traces of an established ecclesiastical benefice appear, it is probable that the cure was served, as was not unusual, by members of their house, and that those who rest under the three tombstones, yet remaining within the limits of the walls of the edifice, may have been chaplains who ended their days in the performance of their duties on the spot.

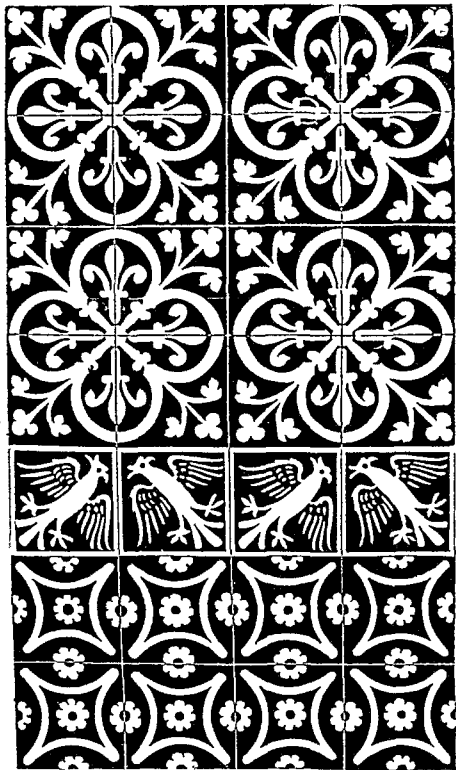
It should be observed that the greater part of the encaustic pavement was not set as before an altar, but between the tombstones represented, many smaller fragments being found dispersed. It had on the east side a border of similar tiles, each 5 inches square, and marked chequer-wise across the middle, so as to form four divisions, which were coloured alternately yellow and black, or very deep brown. The effect was by no means



Border Tiles

pleasing, but it is a curious fact, that the same border is found represented on some painted glass, known from several circumstances to be of very high antiquity, now placed in the church of Rivenhall, Essex. It was purchased from a church near Lisieux in Normandy, and fixed where it may be seen at present, at the expense of the Rev Bradford Hawkins, curate of the parish.

The intersecting and diagonal lines do not seem to be merely ornamental, but were made before the tile was burnt, for the purpose, it is supposed, of enabling the mason to break off with his trowel certain portions of a prescribed shape.



TILES FROM WOODPERRY OXON

NOTICES OF ANCIENT ORNAMENTS, VESSELS,  
AND APPLIANCES OF SACRED USE

THE CHALICE



GOLD CHALICE FORMERLY BELONGING TO REIMS CATHEDRAL

AMONGST the numerous sacred vessels and objects connected with the rites and ceremonies of the Christian Church, those which were appropriated to the most solemn of religious ordinances, the consecration of the Holy Eucharist, must be regarded with special and reverential interest. They may



claim attention, on account of the perfection or profuse variety of their decoration, bestowed by that unsparing liberality of former times in all occasions wherein veneration for the house of God, or the services of the Church, could be evinced. They present also the most choice examples of various decorative arts, of which such objects, preserved on account of their sacred character, now supply almost the only evidence, whilst the richest ornaments of personal and unhallowed use have been destroyed under the capricious influence of fashion. They are, however, still more interesting when regarded in connection with the successive changes in the discipline of the Church, or the modifications of ritual observance, in conformity with which, the forms of such hallowed accessories were at various times and in different countries modified or ordained. Thus it will be found that, in earlier times, whilst the communion of the faithful under both kinds was permitted, the chalice, termed *ministralis*, or *communicalis*, was of considerable capacity, and furnished not unfrequently with a handle on either side, (*calix ansata*), so that it might be raised with greater ease and security. A curious representation of such a chalice occurs amongst the embroideries of the Imperial Dalmatic, of Byzantine workmanship, preserved at St. Peter's at Rome, as the "*cappa di S. Leone III.*" (795—816,) but probably not more ancient than the eleventh or twelfth century<sup>a</sup>. It may likewise be seen in the missal of the abbey of St. Denis, now preserved in the Bibliothèque Royale, where the miraculous appearance of the Saviour, and administration of the Eucharist, to St. Denis are portrayed. This MS. is attributed to the eleventh century. Theophilus, who wrote his treatise about the same period, as it is supposed, gives, with detailed instructions for the fabrication of the greater and lesser chalices, a chapter on fashioning the *auricula*, or *aures*, of such vessels, a term by which the side-handles appear to be designated<sup>b</sup>. These large chalices furnished with handles were occasionally suspended in churches with *coronæ* and other ornaments, and are termed by Agnelli *calices appensorii*; they may be seen in the illuminations of the Bible of Charles le Chauve, and other MSS. In many cases the *calices ansati* appear to have been used as receptacles for wine, in place of

<sup>a</sup> Boissérée, Dissertation published in the *Annals of the Royal Academy of Bavaria*. Didron, *Annales Archéologiques*,

tom. i. p. 152.

<sup>b</sup> *Diversarum artium schedula*, ed. L'Escalopier, p. 155.

the stoup or flagon of recent times; being ill suited, on account of their large dimensions, for the purpose of administration. A large chalice with two handles, which could not easily be raised by a man, was preserved in the treasury of Mayence cathedral<sup>e</sup>.

The fashion of the chalice in primitive ages, was, probably, of the most simple kind. The silver chalice formerly exhibited to pilgrims at Jerusalem as the cup used by our Saviour at the last supper, was formed, as described by Bede, with two handles<sup>d</sup>, and although the antiquity of the tradition may be questionable, it is not improbable that in many instances the shape of the *calix ansatus* may have been assimilated to such a revered model. In later times a plain cup was used, somewhat more elevated in its proportions, fashioned with a knop, or *pommel*, beneath the bowl, whereby it might be securely held; and it was occasionally inscribed or marked by some appropriate symbol<sup>e</sup>. Subsequently, the bowl was made of smaller proportions, the administration of the wine to the laity being forbidden; and, as a precaution against the risk of its being overturned, the foot was made very wide, with indentations, intended, according to De Vert, to keep the chalice steady, when it was laid to drain on the paten, after celebration, in accordance with an ancient usage<sup>f</sup>. The knop and foot were decorated in the most sumptuous manner, the bowl being usually quite plain, *melli*, enamels, gems, and other precious objects were incrustated amongst the elaborately chased or graven ornaments of the lower parts of the chalice.

The apprehension that some portion of the sacred element might accidentally be spilled during administration, had pre-

<sup>e</sup> It may be doubtful whether the antique vase of oriental agate, given to St. Denis by Charles III., was ever used as a chalice, the ornaments sculptured upon it being of a profane character, but the famous chalice of the Abbot Suger, formed of the same material, as likewise one of crystal, attributed to St. Denis himself, had handles. Felibien, plates in vi. p. 511. There were curious chalices with handles at St. Josse sur Mer, near Montrouil, and in other churches in France, noticed by De Vert, *Cerem. de L'Egl.* i. 162.

<sup>d</sup> Bede, de locis sanctis, c. 2. Adamnanus de locis sacris, lib. i. Baron. An. 31. Another chalice, formed of agate, supposed to have been used by the Saviour, was preserved at Valencia, in Spain.

<sup>e</sup> The chalice of St. Ludgerius, founder

of the abbey of Verden, A.D. 796, was there preserved, and the Benedictines have given a representation of it. An inscription ran round both the edge of the bowl and the foot *Voyage Litt.* ii. 231. Of somewhat similar form is the silver cup discovered at St. Austell, in Cornwall, with objects of Saxon date, and a coin of Burghred, king of Mercia, de throne A.D. 874. It was subsequently used as a communion cup in a neighbouring parish church. *Archæol.* ix. pl. viii., and xi. pl. vii.

<sup>f</sup> The chalice was formerly laid on its side also at the commencement of the mass. See M. Didron's interesting dissertation on the tapestry at Montpezat, representing the mass of St. Martin. *Annales Archæol.* iii. 108.

viously crused the use of a pipe (*fistula pipa syphon pugillaris, canna, or calamus*) the wine was thus drawn from the chalice by suction. This custom long retained at Cluny St Denis and other monasteries as also at the coronation of the kings of France<sup>6</sup> is now only observed by the Pope. It is supposed to have been of high antiquity and was not unknown in Britain as appears by the inventory of vessels and vestments given to the church of Exeter by Bishop Leofric (*circa* A D 1016) amongst which were five silver chalices and one silver pipe the Anglo Saxon term whereby the *fistula* appears to be designated in a contemporary inventory<sup>7</sup>. Florence of Worcester likewise states that William Rufus after his coronation A D 1087 bestowed upon the chief churches in the realm precious gifts *fistulas* sacred vessels and ornaments. This tube was occasionally fixed permanently in the chalice according to the minute directions given by Theophilus<sup>8</sup>. The Greek Church had adopted the usage of dipping the bread in the wine the administration being made with a spoon (*labida*) a practice supposed by some to have been not wholly unknown in the Western Church<sup>9</sup> but the spoon or *cochlear* frequently named with the chalice in inventories appears to have been used in pouring the wine and water thereinto and in some instances to have served as a strainer<sup>1</sup> properly called *colatorium* for the formation of which detailed instructions are given by Theophilus.

To enumerate and explain the various artistic processes which according to the curious descriptions preserved in ancient documents were employed to enrich these accessories of the service of the altar would extend this notice beyond the limits suitable to the *Archæological Journal*. If any of our readers should desire to ascertain the customary and appropriate character of these decorations the inventories of St Pauls London A D 1295 of Lincoln cathedral York Minster and other churches published by Dugdale will be found to supply abundant information. With regard how

<sup>6</sup> See the History of the Abbey of St. Denis by Doublet p 334. Representations of the *fistula* are given by F de Berliand *Desert de Oble* on bus p. 118 Martene de Ant. R. t. 1 b c 4.

<sup>7</sup> MS B. bl. Bodl. Mon. Ang. 291.  
<sup>8</sup> F. d. l. I. Scalap. pp. 17-91. See also Indian & Javanese & I. vang p. 312. Vo. age f. t. i. p. Cl.

<sup>9</sup> See Ducange & Sumpson.  
Doublet, Hist. de S. Denis p. 334.  
A golden chalice, paten and spoon are enumerated amongst the sumptuous ornaments of the chapel of Richard II at Windsor A D 1384. In a MS inventory of the vessels at Bayeux cathedral occur *u calice d'argent—avec une cuillère d'ervre* &c. A D 1476.

ever, to the material employed in the fabrication of chalices, it may be remarked, that the precious metals were always preferred, and that, in default thereof, chalices were formed of glass, horn, wood, or ordinary metals. Durandus, and other writers, have stated that the use of chalices of glass, to which allusion is made by Tertullian, was ordered by Pope Zephyrinus, at the commencement of the third century, and that on account of their fragility Pope Urban shortly after prescribed that they should be formed of gold, silver, or, in poorer churches, of tin. About the same period the use of glass was forbidden by the council of Rheims, A D 226. It was not, however, wholly discontinued, the ancient sculpture in the cloisters of St Stephen's, at Toulouse, represented St Euphrasius, who died early in the fifth century, attended by a deacon presenting to him a chalice, above was seen the following inscription, in which that vessel is described as of glass

\* Sacramenta parat pia pontificique ministrat  
Offert vas vitreum, vimineumque cristrum<sup>†</sup>

In a will, dated A D 837, are mentioned a chalice of ivory, another of cocoa nut, mounted with gold and silver, and a third of glass, '*calicem vitreum auro paratum*.' The British council of Chelms, in the reign of Egbert, forbade the use of chalices or patens of horn, "*quod de sanguine sunt*," and the canons enacted under Archbishop Dunstan, in the time of Edgar, enjoined that all chalices, wherein the housel is hallowed, be of molten work (*calic gegoten*), and that none be hallowed in a wooden vessel. The Saxon laws of the Northumbrian priests imposed a fine upon those who should hallow housel in a wooden chalice, and the canons of Elfric repeat the injunction, that chalices of molten material, gold, silver, glass, (*glesen*) or tin, be used, not of horn, but especially not of wood. Horn was rejected, because blood had entered into its composition, wood, on account of its absorbent quality. Stone or marble were less objectionable, and precious gems were used, as in

\* Testam. Everardi Coitis al. Mi  
reum : 21. Macer describes an ancient  
chalice of glass with two handles seen by  
him in the possession of the papal almoner  
Hierolexicon v. Calix

† Wilkins : 147 A D 785

• Wilkins : 227 Ancient Laws and  
Instit. : 203

† Ancient Laws and Instit. : 293

• Laws and Instit. ii 351 See also  
Trifles Pastoral Epistle ii 38

• Bartholomew lesser leasane ecclesiastical  
of horn in his possession of anciently used  
in Norway Melchior Daorn and ment a

• In the life of St. Ite I re ap 51  
rium 22 April it is related that where  
vessels of marble were used he replaced  
them with silver

the case of the vessel of sardonyx, attributed to Abbot Suger, at St. Denis. The use of vessels of tin or pewter, in poorer churches, was not unfrequent: it had been sanctioned by the canons, but nevertheless was forbidden by the constitutions of Archbishop Wethershed, about A.D. 1229. Lyndwode observes that copper was objectionable, because it occasioned nausea, "quia provocat vomitum;" brass, as subject to oxidation, "quia contrahit rubiginem."

These careful precautions evince the deep reverence with which, at all times, the sacred ordinance of the Eucharist was regarded, as further shewn by the solemn benediction of all vessels or appliances of the service of the altar, which may be found in ancient ceremonials, such especially as that of the Anglo-Saxon Church, preserved in the Public Library at Rouen<sup>u</sup>.

Several ancient chalices, highly interesting on account of their elaborate decoration, or traditions connected with them, exist in the treasuries of various churches, or in other depositories. One of the most remarkable, now preserved in the Cabinet of Antiquities in the Bibliothèque Royale, at Paris, is the "calice de St. Remi," formerly belonging to the cathedral of Rheims. This incomparable example of the skill of the twelfth century is of gold, incrustated with enamelled ornaments, gems, pearls, and filigree work of the most curious character. It measures, in height, 6½ in., and the diameter of the cup is 5 in. and seven-eighths. This precious object is described in the account of the treasury of Rheims cathedral, and distinguished from the "*calix ministerialis*" of St. Remy, noticed by Flodoard<sup>s</sup>. The inscription which forms two lines around the

ROYICOLICIALE INUADA  
 ERITZELABHAECELESTARIENSI  
 ALLIHNABRIT  
 ALONONODONHABDIABRIT  
 ANATHEMISTFIATAM

foot of the chalice, denounces an anathema on any one who should abstract it from the church of Rheims. A singular instance is here to be noticed of the heedlessness of the artificer, who, having erroneously repeated the word *INVADIABIT*, instead of placing the blunder, drew a single line through the letters, and corrected it by engraving the right word above the line. A similar reluctance to make any erasure appears frequently in medieval MSS. The fine preservation of this chalice is very remarkable, especially as it lay for some time in the river Seine, having been put off the plunder abstracted from the Cabinet of Medals, a few years since. At the time when the author was permitted (in 1839) to make the drawing from which the annexed representation has been executed, there were still adherent to the filigree small stones and sand from the bed of the Seine.

In the beautiful publications by Mr Shaw, the *Specimens of Ancient Church Plate*, the *Illustrations of the History of Medieval Art*, by Du Sommerard, and other similar works, representations of many beautiful chalices may be found. Those which are preserved at Oxford, namely, one from St Alban's Abbey, presented to Trinity College by Sir Thomas Pope, and the founder's chalice at Corpus Christi College\*, will deserve attention. Amongst the choice collections in Mr Magniac's possession there is a beautiful specimen of Italian workmanship, of the fourteenth century, decorated with enamels, and inscribed



Corpus Christi College Oxford

\* ANDREA PETRUCI DE SENIS ME FECIT

Mr Shaw has given another, of similar character, bearing the name of another artificer of Sienna\*, and Italian chalices, of great beauty, may be seen in the De Buges, and other collections, at Paris. An interesting example of the form of the chalice in our own country, towards the close of the fifteenth century, is supplied by one in Lord Hatherton's possession, at Teddesley, discovered a few years since, concealed in the walls of the old Hall of Pillaton, near Penkridge. The prevalent

\* Shaw's *Specimens of ancient furniture* pl. lxxx. *Specimens of ancient church plate* (by the Rev W. Lukes). In the last publication are given representations of ancient

chalices existing at Comb Pyne, Devon and Leominster.

\* *Dresses and Decorations* by Henry Shaw.

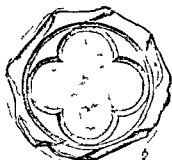
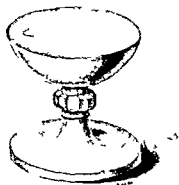
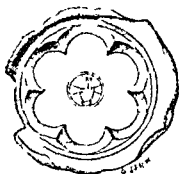
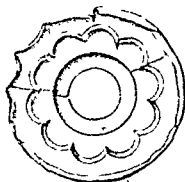
fashion of this sacred vessel at various periods, may be ascertained by numerous examples which have been found in the graves of ecclesiastics as likewise by their sepulchral effigies on which the chalice is frequently represented held reverently between the hands or deposited upon the breast

The usage of depositing a chalice and paten with the corpse of a priest appears to have been very generally observed, and although no established regulation may be found which prescribed the observance of this custom it is in accordance with ancient evidences cited by Martene in his treatise on Rites observed at the Obsequies of Ecclesiastics. Occasionally not only the sacred vessels but a portion of the Eucharist was placed upon the breast of the deceased as on the occasion of the interment of St Cuthbert according to the relation of Bede. This usage had been adopted from very early times although forbidden by several councils. An ancient writer on ritual observances cited by Martene states that it was customary to place over the head of the corpse a *sigillum* of wax fashioned in the form of a cross that the bodies of persons who had received sacred orders ought to be interred in the vestments worn by them at ordination and that on the breast of a priest ought to be placed a chalice which in default of such sacred vessel of pewter should be of earthen ware<sup>b</sup>. Numerous instances of the discovery of a chalice and paten in the grave of an ecclesiastic have been noticed they have usually been formed of tin or pewter, but occasionally a chalice of more precious metal was deposited with the corpse as in the stone coffin supposed to contain the remains of Hugh de Byshbury Rector of Byshbury in Staffordshire & Edw III wherein was found a small silver chalice afterwards appropriated to the use of the church<sup>c</sup>. Several chalices are preserved at York which have been at

<sup>a</sup> Martene Eccl R t l b l c xii. See Martene's observations b § 10

<sup>b</sup> *Sigillum cereum in nodum crucis compactum et aquam benedictam continens super caput defuncti ponimus &c Clericus vero ordinatus cum illis indumentis in quibus fuerunt ordinatus debet et sepe etiam etiam erdos cum illis cum quibus assit talia super pectus vero sacerdos debet ponere calicem et locum sigilli quod dicitur de oblata quod non habetur stanneus saltem Samus dicitur fictilis Anon. Turon in MS Speculo Eccl.*

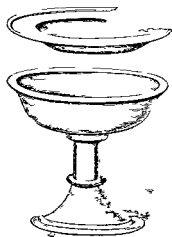
<sup>c</sup> Shaw's Hist of Staffordshire vol. p 178 Hugh de Byshbury according to tradition built the church and was buried adjoining to the south all in the churchyard where his effigy in chiselled marble is to be seen. The chalice is no longer to be found amongst the church plate at Byshbury. Another silver chalice was found in Exeter cathedral in the grave supposed to contain the remains of Bishop Thomas de Bayn who died A D 1306 Cent. Mag 1763 p 390



CHALICES AND PATENS TREASURY OF YORK MINSTER.



various times found in the graves of ecclesiastics in the Minster of a similar discovery in the coffin supposed to contain the remains of Henry of Worcester abbot of Evesham who died A D 1263 an interesting record has been preserved by Mr Rudge<sup>d</sup> and many other examples might be cited In forming a grave in Hereford cathedral in 1836, a place of



Chalice P. am.



Chalice Here d

sepulture was brought to light containing human remains clothed in vestments which had been richly embroidered, at the right side lay a small chalice and paten of white metal, and on the paten were two pieces of wax taper the wicks partly consumed placed in the form of a cross This singular circumstance seemed to indicate a practice analogous in some measure to the deposit of the waven *sigillum* according to the ancient Custom above mentioned cited by Martene<sup>e</sup> The chalice was placed in the hand of the deacon as a kind of investiture at his ordination as represented in the curious subject from the legend of St Guthlac given in a former volume of this Journal<sup>f</sup> The same possibly, was in many instances placed between the hands of the defunct

priest, whilst his corpse was exposed to view, previously to interment, and finally was deposited therewith. In default of such vessel a cup of earthen-ware was sometimes used, as we have been informed by Martene, and instances of the discovery of such fictile chalices have occurred, even in our own country. Dr. Milner relates that, near the West Gate, at Winchester, adjoining to the parish of St. Valery, there had -anciently been a church and cemetery, wherein were found in graves two earthen chalices, such as were buried with priests<sup>g</sup>. It is, indeed, possible that these might have been small cressets, or funerary lamps, deposited in Christian sepulchres, according to ancient usage, as shewn by many curious examples

Sepulchral brasses afford many interesting illustrations of the form of the chalice, and of the usage of its deposit in the tomb of a priest. The effigies of priests, at North Minnis, Herts, and Wensley, Yorkshire, supply very richly decorated examples. Both of these are of the fourteenth century, and a fine specimen is given by Mr. Shaw, from the memorial of a chancellor of Noyon Cathedral, who died 1358<sup>h</sup>. Many other instances may readily be enumerated; most commonly the wafer is represented, placed over the chalice, and occasionally with rays radiating from it. The chalice is usually held between the hands, but sometimes it is placed upon the body, as in the figure of the priest at North Minnis, already noticed

Henry Denton, High am Ferrers



Henricus Denton, quondam Cantuariensis Cathedralis  
qui obiit decimo nono die mensis februarii Anno domini  
millemo CCCo (1358) fuit Sacerdos et Canonici de Wensley

Q. 176

- |                                    |                                  |
|------------------------------------|----------------------------------|
| A. Apparel or Ferrers of the Amire | D. Chasuble or Chasuble          |
| B. Stole                           | E. Alb with Apparel of the feet. |
| C. Maniple or fann                 |                                  |

There is an incident in the history of our country, at a very interesting period, to which it may not be inappropriate to advert, in concluding these notices of the most sacred of the

<sup>g</sup> Hist of Winchester.

<sup>h</sup> Clutterbuck's Herts, Waller's Sepulchral Brasses, Shaw's Dresses and Deco-

rations See other examples in Cotman's Brasses of Norfolk and Suffolk.

ornaments of churches In the year 1193 the Emperor Henry had thrown Richard King of England into a dungeon in the Tyrol, one hundred thousand pounds of silver were demanded as ransom, a sum far beyond the exhausted resources of the captive monarch's exchequer, impoverished by the expenses of protracted warfare in a remote country No ordinary means appeared available In vain did his mother Alianore send into every part of the realm to levy from each subject according to his estate, a second and a third time did the measure prove insufficient to meet the pressing emergency at length Richard resolved upon an extraordinary expedient—he wrote to his mother and the justiciaries, directing them to take the gold and silver in the churches of the realm, and to give a solemn pledge that full restitution should be made<sup>1</sup> At such a moment of exigency none appear to have offered opposition, the chalice of each parish church was readily given towards the redemption of the lion hearted King, the treasures of wealthier establishments were likewise rendered up to the commissioners or an equivalent paid in money<sup>2</sup>, and the sum thus amassed at length sufficed for the king's liberation When the light of heaven again shone upon the ransomed captive and he found himself securely restored to his dominions the solemn promise was not overlooked, restoration was made and wherever he learned that, in the most remote country church the altar had been despoiled of its appropriate ornaments for his redemption, Richard forthwith dispensed to them chalices of silver, accounting it a personal reproach that the services of the church should, on his account, be conducted with any want of suitable solemnity<sup>1</sup>

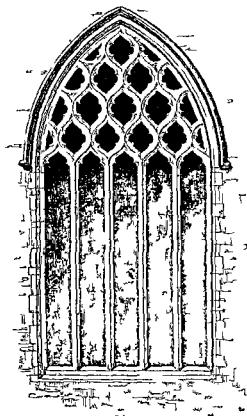
<sup>1</sup> Hoveden Script. post Bedam 726  
733

<sup>2</sup> Amongst the benefactors of St. Alban's Abbey is specially named Abbot Garin who being warmly attached to King

Richard redeemed the chalices of the Abbey at the price of 200 marks Cott. MS Nero D VII

<sup>1</sup> Brompton 1256 1258 Anyghton 2408

## ON THE HISTORY AND REMAINS OF THE FRANCISCAN FRIERY READING



THE WEST WINDOW

At the north west extremity of the town of Reading stands what was formerly the house of the Friers Minors. It was a religious foundation of the order of St Francis, which was introduced into England in 1224, the eighth year of Henry III<sup>a</sup>, and was founded in Reading in 1233.

By a deed dated that year<sup>b</sup> July 14, Adam de Lathbury then abbot, and the convent of Reading granted to the Friers Minors in Reading, "a certain piece of waste ground near the king's highway leading to Caversham bridge, containing thirty three perches in length, and twenty three in breadth, with a permission to build and dwell there so long as they should continue without acquiring any property of their own" —

<sup>a</sup> Leland's Collectanea, vol. i. c. p. 341

<sup>b</sup> Cotton Library Vespa. an. f. 23

for as the deed recites,—“if at any time, by any accident, or by any means, it should come to pass that the Friars Minors should have any property, or any thing of their own, they have agreed for themselves and their successors for ever, that it shall be lawful for us and our successors, by our own authority, to expel them from every part of our land, without the hindrance of any contradiction or appeal”

Under the same penalty of expulsion, the friars “were bound not to seek any other habitation on any part of the abbey lands, nor to extend the limits of what was already granted them, nor to request any thing but what was gratuitously and spontaneously allowed them, nor to receive any oblations, tithes, or mortuaries, due to the abbey. If the Friars should be expelled by the monks of Reading abbey, for any other causes than those above mentioned, it was agreed that they should be reinstated by the king’s authority, and enjoy in their own right what had been granted them by the abbey. If the Friars should voluntarily relinquish their habitation, the buildings and site of the edifice should belong to the abbey”

By a subsequent deed another piece of ground was granted them, immediately contiguous to the area already occupied by them. The conditions are the same as in the former grant, except the addition of a clause restraining them from interring in their cemetery, church, or any other place, the bodies of the prisoners of any of the churches belonging to the abbey in the town of Reading, or elsewhere, without special license. This deed is dated the 7th before the kalends of June, in the year 1285.

In 1288\*, Robert Fulco left by will to the Friars Minors in Reading, certain void pieces of ground in New-street, now Friars street, adjoining to their former possessions. Edward I. in his 33rd year, 1306, issued a precept to John de London, clerk, constable of his castle of Windsor, to this effect,—“Whereas our beloved and faithful subject Robert de Lacey, earl of Lincoln, hath given to our beloved in Christ, the friars minors residing at Reading, fifty six oaks of the most proper for building timber, in his wood of Asherigge, which is within the limits of our forest of Windsor, we command you that you permit the said friars to cut down the said oaks, and

carry them wherever they please, and consult their own convenience in the same. Witness, the king at Odyham, the 11th day of January."—The buildings for which this timber was required, were not completed before 1311, as Alan de Baunebury who died at Reading in that year, bequeathed by will, "*operi fratrum minorum*," to the work or building of the friers minors, five shillings. The house is said to have been dedicated to St. James; but the author of the *Antiquities of the Franciscans*, p. 26, part ii., says he could not learn "who was the founder here, what was the title of the house, or that it had any endowment of lands," he therefore presumed that the friers here subsisted wholly upon alms.

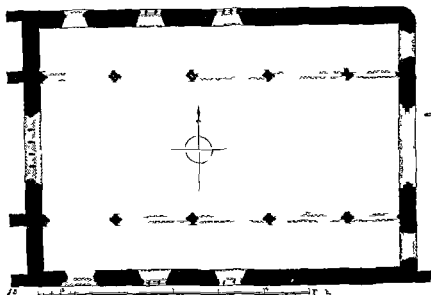
There are few notices of the history of this religious house to be met with, as none of the registers or leiger books belonging to it are known to exist. In Leland's *Collectanea*, vol. ii p 57, is a list of the following books which formed the library. *Beda de Naturis Bestiarum*; *Alexander Necham super Marcianum Capellam*; *Alexandri Necham Mythologicon*; *Johannis Waleys Commentarii super Mythologicon Fulgentii*. Small as this catalogue is, it was probably superior in number of books to many of the libraries belonging to this order in other places, for Leland says, "in the libraries of the Franciscans nothing was observable but dust and cobwebs, for whatever others may boast, they had not one learned treatise in their possession, for I myself carefully examined every shelf in the library, though much against the will of all the brethren."

We have no account of the building, nor of the number of the friers who resided in it, from the small extent of the ground it was neither roomy nor elegant; content, agreeably to the spirit of their order, with the meanest accommodation for themselves, their principal care seems to have been to erect a house of prayer suitable to the religion they professed, and this, being substantially built, is the only part of their possessions which has withstood the ravages of time.

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#### ARCHITECTURAL DESCRIPTION OF THE FRIERY.

The church as it now stands consists of a nave, with north and south aisles. Originally there was a chancel and a tower,

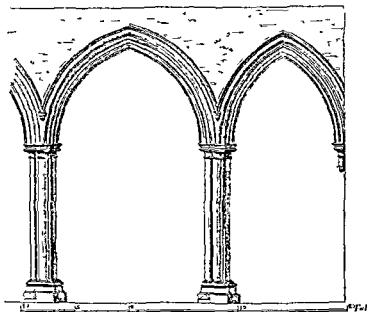


PLAN OF THE CHURCH OF GREY FRIARS READING

as we are informed by Di London, in a letter to Thomas Lord Cromwell, dated Sept 17, at Reading, in the 30th year of Henry VIII, that 'as soon as he had taken the friers surrender, the multitude of the poverty of the town resorted thither, and all things that might be had they stole away, in somuch that they had conveyed the very *clappers* of the *bells*' All that now remain of the chancel is the arch, with its mouldings and jamb shafts, which is partly bricked up in the wall of an adjoining house. There are no remains of a porch, but it is not probable that so large a church could have been destitute of this essential feature. The south doorway is of two orders, deeply recessed, and consists of a succession of deep hollows, with two members of what has been called the "pear shaped molding," there are no jamb shafts, but the moldings continue down the jambs, and die away on the plinth



M 14 side of the Chancel arch



ELEVATION OF THE NAVE ARCHES

The walls are built of flint, with stone quoins, and plastered inside. Externally the flint work is laid in regular courses, and the flints split and squared. The skill and management of the old builders, and the ease with which they made the most rugged materials bend to their purpose, was never better displayed than in the construction of these walls; the thin, narrow joints, sharp surface, and beautiful appearance of the flint work, far surpasses the best attempts of modern days, and proves, whatever else the Church might have been, that it was at least the school of sound architects and good workmen. The aisles are separated from the nave by a stone arcade of five compartments, the arch nearest the chancel of each arcade being narrower and more acutely pointed than the others. The moldings of both pillars and arches are very well worked and in tolerable preservation, and belong, in common with nearly every other part of the church, to the style of architecture prevailing in the early part of the fourteenth century, now better known as the "Decorated."

The west window is by far the finest part of the whole edifice, and even now, worn and dila-

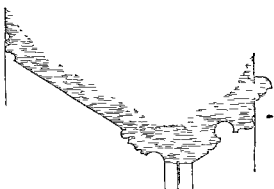


Cap of Nave Pillar

Base of Nave Pillar

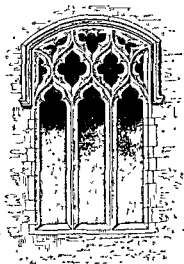


pidated as it is, presents a beautiful appearance. The tracery is of a flowing character, simple but elegant, and when the west front was in its original state, with the roof complete, and the tower in the back ground completing the picture, the whole must have formed as perfect a composition as any of its kind.



Moulding of West Window

The aisle windows are of three lights, with segmental heads—the moldings are remarkably plain—but in this style we frequently find very beautiful and sometimes intricate combinations of tracery, with but meagre and shallow moldings—the heads are divided similarly to the west window, feathered and cusped. The label-mold to these windows, to the west window and arcades, is precisely the same in contour, differing only in size.

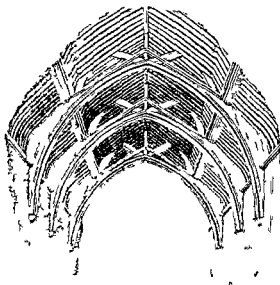


Aisle Window

The aisles terminated with the nave, and were pierced with one east window in each; of what kind we can scarcely tell, one end being so completely covered with ivy, that it defies penetration, and the other bricked up, shews nothing but the mere outline of the window, which differs from the aisles inasmuch as it is longer and acutely pointed. There do not appear to have been any west windows to the aisles. No traces of the floor are visible, and, on digging, no remains of pavement or tiles could be discovered; the floor probably was taken up when the church was converted into a bridewell, the nave being divided off into airing yards.

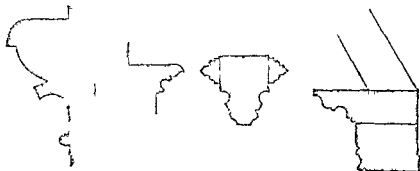
The molding upon the wall-plate, and two or three purlin braces and rafters over the aisles, are all that now remain on this site of the roof. But the roof of the nave is said to have

been removed in 1786, and used instead of a new one to cover



Roof of St. Mary's Church

the nave of St. Mary's church, the character and appearance of the roof at present on that church and the measurements of it agree with this tradition, though we have not been able to obtain positive proof that it was so used



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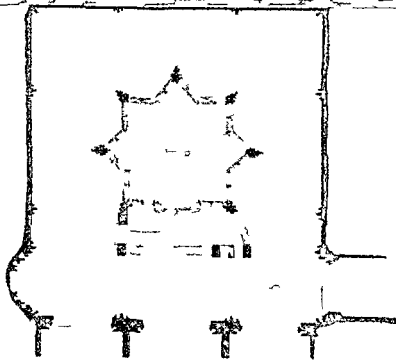
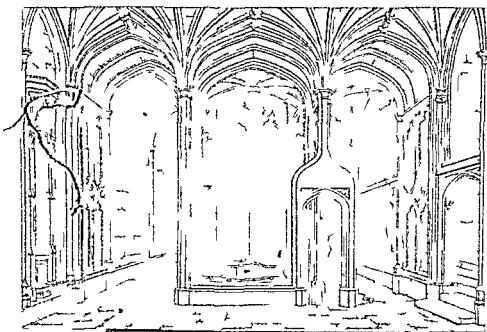
Wall Plate, Principal and Furlin from Roof of St. Mary's Church.

It is to be lamented that this fine relic of ancient art is devoted to no better purpose than that of a prison. The present scanty church accommodation would be an ample reason for restoring it to a somewhat more decent state, and as the walls and arches are undisturbed a small expenditure would render it at once fit for worship and an ornament to the town. As before remarked, the style is 'Decorated'. The building was commenced in the reign of the first Edward, during whose reign, and that of the two succeeding monarchs of

his name, Gothic Architecture having worked itself free from the trammels of the Norman and the somewhat stiff though still elegant characteristics of the Early English, attained a degree of beauty and splendour unrivalled either before or since

After existing for rather more than two hundred years the Priory in common with the possessions of the monks of this place fell in the general wreck of this kind of property under Henry VIII to whom according to the deed of surrender bearing the date of September 13th, 1539 the friars gave up the house with all its advantages, and finally relinquished their order

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twenty steps from the street. The well itself is a star-shaped basin, ten feet in diameter, canopied by a most graceful *stellar* vault, and originally inclosed by stone traceried screens, filling up the spaces between the supports. Round the basin is an ambulatory, similarly vaulted. These arrangements, and the form and decoration of the building, are better explained by the engravings.

The water rises from a bed of shingle with great impetuosity. From the main basin it flows over into a smaller one in front, to which access is obtained by steps on both sides, for the purpose of dipping out the water, and from thence into a large reservoir outside the building. From the latter the water passes by a sluice into the service of a paper mill, and, after putting in motion the machinery of several manufactories, falls into the Dee at a distance of about nine furlongs from its source.

The neglected state of this beautiful edifice having forced itself upon the notice of the inhabitants of Holywell, a subscription was entered into, and the proceeds, about £400, have been expended in disengaging the chapel from some unsightly erections built against it, in restoring the windows, and in some general repairs necessary to maintain it for the purpose of a school-room, to which it is now put; but nothing has been expended on the crypt, which is, nevertheless, independently of the mutilation of the screens and decorations, in a state to excite the apprehension of all lovers of antiquity. Nor are the gentlemen to whom the expenditure of the fund has been entrusted open to blame on this account. The difficulties of effecting any substantial repair, when it is most likely to be wanted, are great and peculiar, so much so, that it is not easy even to speak with certainty on the actual condition of the substructure.

The water, as already stated, rises with great force from a bed of shingle, on which the inclosure of the basin and the supports of the vaulting have been founded without any excavation; and in order to prevent the effects of the shingle washing away, the overflow of the basin is raised about four feet (the depth is unequal) from the bottom, and the sluices of the mill raise the surface of the water about two feet higher. This depth of water, in violent agitation, even when the sluices are opened, and the water above the overflow let off, effectually prevents the possibility of *seeing* the bottom of

the basin, but by sending workmen into the water, it was ascertained that the shingle has disappeared from under the foundations of the walls of the basin, in some places nearly as far as the men could thrust in their arms, and in one instance at least a squared stone has given way. This disappearance of the foundation, notwithstanding the judicious precaution originally taken to secure it, might appear a mystery but that the well, in the days of ignorance, was frequented by bathers who, it is believed, pulled out the pebbles, and carried them away as memorials of the miraculous properties of the water. In the original state of the building, the main basin was protected by the screens, but these have been broken down long enough to allow for the gradual abstraction of the bottom in this manner and to this extent.

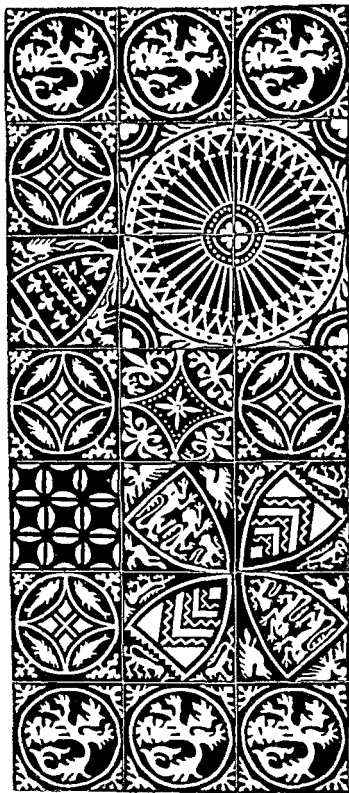
Whatever may be the cause, such is the effect and under such circumstances this beautiful building cannot but be considered in a state of peril, which calls at least for further examination although as yet the arches do not exhibit any marks of settlement. It is possible that the contingency of the shingle becoming loosened, or washing from under the wall, may have been provided for. There is evidently a great mass of masonry in the substructions and it is quite consistent with what is known of the constructive skill of the architects of the thirteenth century, when they thought it worth while to exert it to suppose that stones of such large size may have been laid down, that they may continue to support the superstructure in the manner of corbels, but it is not easy either to ascertain the fact or to apply the operation of *underpinning* should it prove to be requisite. To obtain access to the foundations it would be necessary to empty the basin, and discharge the water as it rises and in order to effect this, the front of the basin must be taken down and a channel as deep as the bottom of the basin cut through the outer reservoir, depriving the mill of its moving power as long as the repairs might be in hand. With so formidable an undertaking to contend with, it is cause less of surprise than of regret that the late repairs should have been restricted to the more accessible portions of the building and that there should be no measures in prospect for its permanent security.

## NOTICE OF A DECORATIVE PAVEMENT IN HACCOMBE CHURCH, DEVONSHIRE.

THE accompanying engraving represents a portion of the small fragment which is apparently all that remains of the original pavement of Haccombe church, Devonshire: it is interesting from its being an instance of arrangement of an uncommon character, inasmuch as it is totally independent of plain tiles, whether square or oblong.

It seems probable that the whole chancel was at one time paved with decorative tiles: soon after the year 1759 the greater part were removed, and the various brasses and slabs, now occupying its centre, were placed in their present position. In laying down these all the tiles seem to have been taken up except three rows to the east, immediately beneath the steps leading up to the Communion-table: for those forming borders on the other sides, namely, two rows to the north and south, and four to the west, as well as four to the east, retain no satisfactory traces of arrangement. Of the tiles thus removed, those most worn were placed in the north aisle: and those less so, form a very handsome slab of pavement in the passage through the principal aisle to the chancel. They are arranged thus: marigold windows are placed down the centre, with spaces of the width of a tile between; the other tiles are arranged in pairs in this space, and right and left; and another row on each side completes the design.

The pattern, of which a representation is here given, is that mentioned as remaining below the steps to the altar. It extends in an almost perfect state from the right hand side to the length of twenty-one tiles. On the extreme right a sort of finish is given by bringing the last coats of arms, wheel-window, and coats of arms close together, and arranging the shields points outwards: then follow three lions, and the pattern as engraved. A curious variation is introduced, for the tile which occupies the alternate places in the upper row, after thus extending to the length of fourteen tiles, (7 feet,) is replaced throughout the other seven by one which appears in the engraving above the right hand coat of arms, this latter being changed for one with flowers, &c., in a battlemented



TILES FROM HALCOMBE DEVONSHIRE



and his granddaughter Philippa brought it to Sir Nicholas Carew, who deceased in 1404, aged 69, as appears from the elegant brass to his memory in the chancel. It is clear that the tiles, even if they were laid down by Sir Warren Archdeacon, could not have been designed much later than 1370, but they were probably twenty years earlier.

7. Within a circle, two birds seated back to back, looking at each other: between them a plant, possibly intended for some sort of dead nettle. The corners are filled, apparently with a quarter of a circle, and another figure adapted in form to the circles on each side of it.

This is not an uncommon ornament. An example occurs in the vestry of Bristol cathedral; and I have seen a drawing of a similar tile at Tintern abbey. The more common arrangement, however, is with the whole placed diagonally, and the birds seated on branches of the plant, which has usually trefoils at its upper extremity. This occurs at Winchester, Exeter, Bristol, and Salisbury<sup>b</sup>. And a similar but simpler form exists at Hereford.

8. A circle, the corners being filled with foliage growing from it, and having a sort of diamond formed within it by circles sprung from the corners as centres. This diamond is filled by a cross and four squares, and the four spaces formed by the intersecting circles have fish in them.

On the authority of this tile we might arrange those containing fish (*ex. gr.* Nichols, p. vi) in squares, head to head, and tail to tail, as well as heads inwards, of which examples exist in the Exchequer chamber, Exeter cathedral; in which case they resemble another not uncommon tile. Indeed some faint traces of the arrangement here suggested, exist in *St. James' chapel, in the same cathedral*.

9. A diamond, formed similarly to that in the centre of the last described tile, and is filled with a row of spots and a flower of eight petals, both adapted to the space. The four corners contain coarsely designed fleurs-de-lis, pointing outwards.

A somewhat different tile, to which the above description would apply, occurs in St. Michael's chapel, Exeter cathedral.

10. This tile is divided into nine spaces by narrow strips

<sup>b</sup> Nichols' No 98 seems to be a fragment of a tile of this sort

of yellow, having the effect of coarsely drawn circles, sprung from the centres of these spaces, and nowhere continued so as to intersect.

11. This tile is divided by continuous yellow lines into sixteen squares, each containing a square with its sides hollowed out.

12. Within a border, embattled externally, are nine six-petalled flowers, their petals formed like those of primroses. They are divided into three rows by wavy lines.

13. A Catharine-wheel window, (four tiles completing the pattern,) the capitals of the shafts marked. The corners are filled with parts of a circle and a quatrefoil.

This is a very common pattern. It occurs in fragments at Ipplepen, Devon; at Exeter cathedral: and at Winchester it is largely used in the Lady Chapel. The Hacombe example is, like most of the other tiles at the same place, very carelessly executed; in fact there is not one tile with the shafts proceeding straight from the centre, though several moulds were employed, as appears from the number of these shafts, varying from nine to eleven.

The number of existing examples of the original arrangement of pavements of decorative tiles is now so small, that any authentic evidence, such as the remains which have been described, deserves attention. It is chiefly owing to the neglect of such authorities, that the pavements which of late years have been so much in vogue, as accessories to architectural decoration, have for the most part so unsatisfactory an appearance, and harmonize so little with the structures which they are destined to adorn.

ALWYNE COMPTON.

## Archaeological Intelligence.

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### PRIMITIVE PERIOD.

The Rev. J. Graves, of Borris in Ossory, Local Secretary, forwarded the following communication: "Some time since the proprietor of the lands of Cuffborough, situate in the parish of Aghaboe, and Queen's County, ordered a mound of earth in one of his fields to be removed. After his labourers had cleared away a considerable portion of the hillock, they exposed to view a beehive-shaped structure of rough stones, three or four of which being removed gave entrance to a chamber within, which proved to be sepulchral. This chamber, measuring about five feet in diameter, had been formed by placing a circle of large stones on edge, at the back of which clay and small stones seemed to have been carefully and compactly banked up; the upright stones measured about three feet and a half in height from the floor of the chamber. On the upper edge of this circle, and with a slight projection over its inner face, was laid, on the flat, another circle of tolerably large stones, above these another row also projecting, and so on until the dome was closed at the apex by a single large stone. The floor of this chamber, which was perfectly dry, was covered by about an inch in depth of very fine dust; and in the centre, lying confusedly, were the bones of two human skeletons. The bones were quite perfect when first exposed to the atmosphere, but in a short time crumbled away. From their position when discovered, it would appear as if the bodies had been placed in a sitting posture, and that the bones, in the process of decay, had fallen one upon the other. One of the skulls was probably that of a female, being considerably smaller than the other, but on this point I cannot speak positively. The sepulchral chamber just described had evidently been built over the bodies of the deceased persons, there being no door, or other aperture by which they could afterwards have been introduced. The bones shewed no sign of cremation, and the impalpable dust covering the floor of the chamber, proved that the dead bodies had been placed there entire, and had undergone the process of decay after being enclosed within the rude stonework of their tomb; around and above which, earth had been heaped up, thus forming a regular sepulchral tumulus.

Were there, at the present day, any doubt as to the purpose for which the well known tumuli, existing at New Grange, Dowth, and Knowth on the margin of the Boyne, near Drogheda, had been constructed, the tumulus and sepulchral chamber above described, would serve to indicate that purpose; for, although on a very diminutive scale, it is identical in principles of construction with the former ones, presenting only such differences in

detrital as may be accounted for by its far inferior size. The tumuli on the Boyne were royal sepulchres each comprising many chambers connected by passages, whilst the Cuffborough tumulus was most probably the burial place of a petty chieftain of the district. Mr Petrie in his recent able work has proved beyond a doubt that the tumuli on the Boyne were erected as the burial places of the Irish monarchs of the Tuatha De Danann race in proof of which he quotes in the original Irish a passage from the 'Dinn senchus' (contained in the Book of Ballymote fol 190) descriptive of that royal cemetery of which the following is his translation.

Of the monuments of Brugh (Brugh na Boinne) here viz, the bed of the daughter of Forann the Monument of the Draigda, the Mound of the Morri gán the Monument of (the monster) Mita, the Barc of Crimthann Nianar<sup>a</sup> in which he was interred the grave of Fedelmudh the Lawgiver<sup>b</sup>, the Cairn ul (stone cairn) of Conn of the Hundred Battles<sup>c</sup>, the Camot (commensurate grave) of Curbre Liferchair<sup>d</sup>, the Fulacht of Fírichí Sraiph tine<sup>e</sup> — *Petrie's Eccl. Architecture of Ireland &c*, pp 100, 101

From the above passage we are enabled to assign the tumuli on the Boyne to a date from about B.C. 100 to A.D. 200 from its similarity of type the tumulus at Cuffborough must be considered of the same period. This tumulus presents an example of the disuse of cremation. Whether or not the remains originally deposited in New Grange and the other tumuli on the Boyne were subjected to the action of fire has not, that I am aware of been certainly determined. If we may credit Ledwich, no remains of ashes or marks of cremation were observable there in his time and he mentions having seen it stated in the MS additions to the Louthmura made by Mr Wilt and then in possession of a Mr Allen of Darlington, that on first entering the dome of New Grange two skeletons were found<sup>f</sup>. However this may have been the modern condition of the royal tumuli on the Boyne cannot be depended on with the same certainty as that of the small tumulus under notice, for whilst the latter from its very insignificance escaped violation and remained undisturbed until accident at the present day caused its discovery the former being the well known burial place of the Irish kings were at a very early period broken open in search of plunder, the annals of Ulster as quoted by Mr Petrie relate this act of spoliation as follows

'A.D. 862 The grave of Achadh Aldra and of Cnadhba (Knowth), and the grave of the sepulchre of Bordan over Dubhad (Dowth) and the grave of the wife of Gobhan were searched by the Danes quod antea non perfectum

<sup>a</sup> Críthnán Nianar became monarch of Ireland A.D. 1021 and reigned 16 years.—*Kent's History of Ireland* table of his reign.

<sup>b</sup> Fedelmudh the Lawgiver became monarch of Ireland A.D. 1113 and reigned 3 years.—*Ibid.*

<sup>c</sup> Conn of the Hundred Battles became monarch of Ireland A.D. 1161 and reigned 11 years.—*Ibid.*

<sup>d</sup> Curbre Liferchair became monarch of Ireland A.D. 264 and reigned 27 years.—*Ibid.*

<sup>e</sup> Fírichí Sraiph tine became monarch of Ireland A.D. 283 and reigned 30 years.—*Ibid.*

<sup>f</sup> Ledwich's *Antiquities* 2nd ed. p. 44 New Grange was first opened in modern times in the year 1639. *Ibid.*

est on one occasion that the three kings, Amlaff, Imar, and Amsle, were plundering the territory of Flann the son of Conung.—*Eccl Architecture of Ireland*, &c, p 102

I regret to state that shortly after the discovery of the tumulus at Cuff borough, some persons proceeded to excavate beneath the upright stones which formed the base of the chamber, in search of that much desired object, 'a crock of gold, by which the entire structure was reduced to an undistinguishable mass of ruin, and the very stones are, I believe, now removed. But in order that so interesting an example of ancient Irish pagan sepulture may not be lost, I trust that this hurried notice of it may be deemed worthy of a place in the pages of the *Archæological Journal*.'

Sir Philip de Malpas Grey Egerton, Bart, M P, communicated the following note on the discovery of a sepulchral urn in a tumulus on Delamere Forest, Cheshire

'In Ormerod's History of Cheshire the following description is given of a group of tumuli on Delamere Forest —

'A mile south east of the foot of the hill (of Eddisbury,) at the lower end of a small natural lake called Fish Pool, are the tumuli known by the name of the Seven Lows undoubtedly the 'VII Loos' alluded to by Leland as the marks of 'men of warre,' and much spoken of in his time. They are ranged in a form nearly semicircular, and are of different sizes, varying in diameter at the base from 105 to 10 feet.' In a note at the foot of the page the measurements are detailed thus 'Beginning at the highest tumulus in the annexed plan and following the semicircle, the tumuli measure in diameter at the base 105 15½, 10, 105, 66, 68 feet. The seventh has been carried away to form a road. The plans of these tumuli have been reduced from the great map of the forest, by permission of the commissioners.' The text continues, 'One has been removed in the recent alterations on the forest, and another was opened at a former period, both of which were composed of the dry gravelly soil of the forest and contained a black matter similar to that which appeared on opening Castle Hill Cob.' The latter is a tumulus also on Delamere Forest, in connection with a second called Glead Hill Cob, and is stated to have contained 'a quantity of black soil which might be supposed to be either animal matter, or produced by the effects of fire.' By an act of parliament which received the royal assent June 9, 1812 two commissioners were appointed for allotting the waste lands on the forest, and that portion including the Seven Lows fell to my share. From that period until very recently the tumuli remained undisturbed, but in February last a tenant employed in cultivating the adjoining land being in want of materials to level an old road opened for that purpose the tumulus referred to in Ormerod's plan as No 6. On digging into it he found that so far from being composed of the 'dry gravelly soil of the forest' as the others were, with the exception of the superficial covering it was composed entirely of fragments of the sandstone rock, derived apparently from an old quarry between the tumulus and the lake on its north, called Fish Pool. On my return from London some days

after this having received information that an urn containing bones had been found I proceeded to the spot and obtained what information I could from an examination of the remainder of the tumulus and the account given by the workmen of the portions they had removed. On digging into the mound on the east side they arrived at a single layer of stones, on advancing a little further they found two layers, still further the stones were three four and five deep. The urn was found on the north east side where the stones were two in depth. It was reversed on a flat stone and had no covering further than the superficial soil. Fragments of char coal and earth discoloured by fire were found over a great part of the floor of the mound. From this description obtained from the workmen (and which I believe to be substantially correct) and from the appearance of the portion of the tumulus remaining at the time of my visit, it appears that the *modus operandi* in its construction was this: a circular area of a definite diameter was first selected and floored with a layer of stones, on this the funeral pile was constructed. When the fire was extinguished the ashes and bones were collected and deposited in the urn and the latter reversed in such a position near the circumference of the area that there should be no danger of its being crushed by the superincumbent structure. This being arranged the tumulus was formed by piling up stones and finally completed by a covering of soil. The quantity of stones in this tumulus cannot have been less than fifty tons. Its circumference was rather more than sixty yards and the height in the centre 6 feet.

The urn is of earthenware, apparently slightly baked or sun dried. The marks of the lathe are visible in the interior but for lack of support while soft its form is far from symmetrical. Its dimensions are as follows: circumference at the rim 2 feet 7 inches, largest circumference, 2 feet 11 inches, diameter of the foot 5 inches, height 1 foot 1 inch. At four inches below the rim a raised fillet surrounds the urn and the portion between the rim and the fillet is rudely ornamented with parallel lines drawn diagonally in various directions but never decussating. They appear as if formed by pressing a piece of twisted cord on the soft clay.

The annexed interesting examples of the fictile vases of the primeval period were exhibited by Edward Strutt Esq. M.P. They were discovered on a rising ground in the parish of Kingston upon Soar, Nottinghamshire. Numerous fragments of urns were found dispersed over about an acre and a half of ground formerly ploughed land, they were deposited about 12 to 18 inches under the surface of the soil generally two or three urns together, surrounded by small boulder stones and fragments of bone appeared amongst their contents. A bead of bone some fragments of metal and a few small portions of a coloured vitrified substance apparently beads which had been exposed to fire were found with the urns. The vases are drawn to a scale of two inches to the foot. The first discovery of urns in this place occurred in making a plantation during the year 1840, about three years after further researches were made, twelve or thirteen were found tolerably perfect but the number deposited must have been large the

quantity of fragments being very considerable. The urns differed considerably in dimension, the specimens here represented being the most striking varieties. A considerable number of vases, very similar in form were found some years since at Custer, in Norfolk.

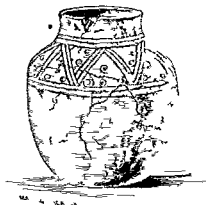


FIGURE VASES FOUND NEAR KINGSTON UPON SOAR

Another example of the curious ornamental collars to which the name of beaded torc has been assigned by Mr Birch has been communicated by Mr Thomas Gray. It was found by a labourer while cutting turf in Socher Moss Dumfriesshire about two miles north of the Border Tower called Cumlongan Castle. It lay in a small bowl which measured in diameter  $6\frac{1}{2}$  in. and 3 in. depth. This vessel was formed of thin bronze plate very skilfully wrought. The collar although similar in general design and adjustment to the curious specimen in Mr Dearden's possession and the one communicated to the Institute by Mr Sedgwick differs from any hitherto found in the details of ornament. The beads are boldly ribbed and grooved longitudinally, each bead measuring about an inch in diameter. Between every two beads there is a small flat piece formed like the wheel

of a pulley. The portion of this collar which passed round the nape of the neck is flat, smooth within, chased on the outer edge, in imitation of a cord corroborating Mr Birch's conjecture that this kind of collar was fashioned originally in imitation of a row of beads strung upon a cord. Socher Moss appears to have been a forest of great extent and large trunks of trees are frequently found in it. numerous ancient coins, seals and other remains of various periods have been brought to light in cutting peat in this great morass and the neighbouring heights are crowned by encampments, supposed to be of Roman origin. Mr Gray sent impressions from two seals discovered in this moss. one of them appeared to be an antique intaglio, representing Mars, the other was a personal seal of late mediæval date bearing an eagle displayed.



Gloucester, may be acceptable to our readers. They are communicated by Mr. Macray, of Oxford. In 1747, Charles Julius Bertram, an Englishman who held the office of Professor in the Naval School at Copenhagen, pretended to have discovered an old manuscript which, he said, came into his possession "with many other curiosities, in an extraordinary manner." He sent an extract from it, together with a facsimile of three lines, to Dr. Stukeley, who, deceived by its apparent antiquity, subsequently published an analysis of the work, founded on a series of letters from Bertram. The treatise first appeared in a complete form at Copenhagen in 1758; a translation of it was published in London in 1809. From the date of its publication up to the present time it has been referred to by the best writers on English History. Whitaker, the historian of Manchester, dated from the discovery of Richard's work a new era for the elucidation of the earliest period of British history; Lingard, Lappenberg, and others have appealed to its authority. Nevertheless there has long been a suspicion of its authenticity; and in 1838 the council of the English Historical Society issued a paper stating the doubtful character of Richard's work, and explaining the reasons which led them to reject it from among the received materials of English history. M. Charles Wex, a German critic of distinction, has recently published<sup>h</sup> an essay to prove that this treatise was fabricated by Bertram. The points on which M. Wex relies are these: I. In the passages quoted from Tacitus readings are often found taken from later editions, readings arising either from accidental errors of the press in those editions, or from the conjectures of scholars. II. Where did the English monk of the fourteenth century get the fifteen Greek and Latin writers whom he quotes? Where did he obtain Tacitus, and above all, where did he find his Agricola? Whatever treasures the ancient monastic libraries in England of the seventh and eighth centuries may have possessed we know were destroyed by the Danish invaders. But even in the most flourishing period of the earlier ages, there was no Tacitus in England. Alcuin, who in his poem 'de Pontificibus' celebrates the riches of the English libraries, knew of no copy of this author. Of Roman historians he names only (v. 1549)

'Historici veteres, Pompeius, Plinius, ipse  
Acet Aristoteles, rhetor quoque Tullius ingens'

The British historians of that period, Gildas, Nennius, Asserius, Bede, do not betray the slightest knowledge of the events of their native land as narrated by Tacitus. The advocates of Richard would seem to have in some degree anticipated this objection, as Stukeley remarks that Widmore had communicated to him a certificate from which it appeared that Richard received a license from his abbey, in 1391, to make a journey to Rome; but M. Wex observes that it is questionable whether in the 14th century a manuscript of Agricola was to be found even in Rome. Bertram would

<sup>h</sup> M. Wex's essay is printed in the  
Rheinisches Museum für Philologie, Neue

Folge, Vierter Jahrgang, Dritter Heft,  
1845.



*pasta*, uncut, and *en cabochon*; the other with a paste formed of two layers; the upper being of a dull smalt colour, the lower dark brown. The device engraved or impressed upon it is, apparently, an ear of corn. These rings bear a considerable resemblance to one exhibited to the Society of Antiquaries by Lord Albert



Conyngham, in 1842, and discovered in Ireland, with other gold ornaments, near the entrance of the caves at New Grange; a denarius of Geta was found near the same spot<sup>1</sup>. Another ring, very similar in workmanship, is represented amongst Roman Antiquities in Gough's edition of Camden; it was found on Stanmore Common<sup>2</sup>.

A notice of the discovery of numerous antiquities in the part of Cheshire which lies at the mouth of the Dee, was communicated by the Rev. Abraham Hume, L.L.D., Local Secretary of the Institute at Liverpool. These vestiges of the various races which peopled the shores of that river in succession, present the greatest variety, both as regards their nature, and the period to which they may be assigned. The collection formed by Dr. Hume comprises numerous ornaments of dress or personal use, implements, and curious specimens of ancient workmanship, chiefly in metal: fragments of earthenware, and a few objects evidently of modern date. A number of Roman and Saxon coins have been found, the latter being generally subdivided into halves and quarters. We hope to be enabled to give, at some future occasion, a more detailed account of some of the curious antiquities which had been accumulated in the alluvial deposit at the mouth of the Dee.

#### SAXON PERIOD.

In the second volume of the *Archæological Journal*, p. 239, we gave a short account and plan of the remarkable crypt beneath the site of the nave of Hexham church, Northumberland. We then observed that it might probably be the identical subterranean oratory constructed by St. Wilfrid, and suggested the propriety of comparing its plan with that of the crypt of Ripon cathedral, originally one of Wilfrid's foundations. Mr. Fairless, of Hexham, to whom we were indebted for the materials of that notice, has since re-examined the Hexham crypt, and obtained a plan of that at Ripon, from which it appears that the design is the same in both buildings. Mr. Fairless remarks, that almost all the stones of which the Hexham crypt is constructed are sculptured, and, as we suggested, of apparently Roman workmanship. This circumstance induced him to examine the church at Corbridge, about four miles from Hexham, half a mile to the west of which

<sup>1</sup> *Archæologia*, vol. xxx. pl. xii. p. 137.

<sup>2</sup> Gough's *Camden*, vol. i. p. cxx.

much older date. The sword also is of the antique form, resembling the swords of the twelfth century found in Ireland, the distinguishing marks of which are a large pommel and small handle. This tomb was erected, according to the inscription, by Thomas Butler, Lord Cahir, and Elen his wife, about the middle of the sixteenth century, but the date is unfortunately in part obliterated. The inscription commemorates also the ancestors of Thomas Butler, commencing with James Galdri, or the Englishman, who died in 1431.



Tomb of the Butler family

Amongst the numerous matrices of official and personal seals, communicated on various occasions, may be noticed the following, now in the possession of Colonel Burne, of Sotterley Park. Two leaden matrices, of pointed oval form, one of them bearing a fleur-de-lys, with the legend, ✠ SIGILL' WILL'I

MOLENDINARII. A brass lozenge-shaped matrix, with a regal head issuant from a ship, as the principal device; on either side of the head a star, above it a star within a crescent. Legend, ✠ Sigillum balliuorum de donswico. Date, the time of Edward III. A circular seal, apparently Flemish, upon which was represented an ecclesiastic, kneeling before the Blessed Virgin and infant Saviour, with the following legend, ✠ S' G P PITI ECC'E PPEND' (ET) DEBEQ'GN' A round privy seal, bearing the Holy Lamb; legend, ✠ SIGILLVM: SECRETI. These interesting seals were all found at Dunwich, in Suffolk, and were kindly sent for examination by Miss Gascoyne.

*We regret that the difficulty of engraving the numerous illustrations required for many communications of interest received during the last quarter, obliges us to defer them until the next number.*

## Notices of New Publications.

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THE ECCLESIASTICAL ARCHITECTURE OF IRELAND, anterior to the Anglo-Norman Invasion, comprising an Essay on the origin and uses of THE ROUND TOWERS OF IRELAND, BY GEORGE PETRIE, R H A , V P R I A  
Vol I 4to Dublin, 1845 Also re printed in royal 8vo , 1846



THE character of this work is already so well established that it is needless to recommend it to the attention of the members of the Institute. The object of the present notice is therefore to make its value and importance better known to those who have not had access to the original work, to examine the data upon which Mr Petrie has ventured to differ from the opinions received among well informed antiquaries on some particular points in his essay,

and to shew the light that has been thrown by his work upon the history of architecture

"3. That, previously to General Vallancey,—a writer remarkable for the during rashness of his theories, for his looseness in the use of authorities, and for his want of acquaintance with mediæval antiquities,—no writer had ever attributed to the round towers any other than a Christian, or, at least, a mediæval origin.

"4. And lastly, that the evidences and arguments tendered in support of this theory by Vallancey and his followers,—excepting those of the late Mr. O'Brien and Sir William Betham, which I have not thought deserving of notice,—have been proved to be of no weight or importance.

"In addition to these facts, the four which follow will be proved in the descriptive notices of the ancient churches and towers which will constitute the third part of this inquiry.

"1. That the towers are *never* found unconnected with ancient ecclesiastical foundations.

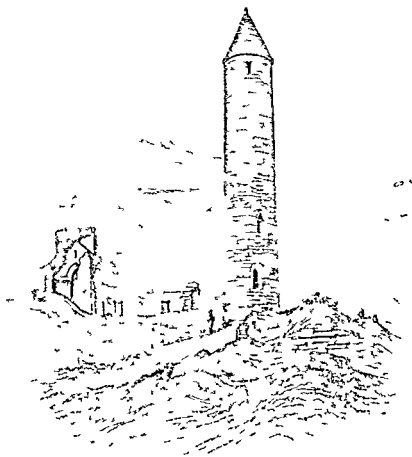
"2. That their architectural styles exhibit no features or peculiarities not equally found in the original churches with which they are locally connected, when such remain.

"3. That on several of them Christian emblems are observable; and that others display, in their details, a style of architecture universally acknowledged to belong to Christian times.

"4. That they possess, invariably, architectural features not found in any buildings in Ireland ascertained to be of pagan times.

"For the present, however, I must assume these additional facts as proved, and will proceed to establish the conclusions as to their uses originally stated; namely, I. that they were intended to serve as belfries; and, II. as keeps, or places of strength, in which the sacred utensils, books, relics, and other valuables, were deposited, and into which the ecclesiastics to whom they belonged could retire for security, in cases of sudden predatory attack.

"These uses will, I think, appear obvious to a great extent, from their peculiarities of construction, which it will be proper, in the first place, to describe. These towers, then,—as will be seen from the annexed characteristic illustration, representing the perfect tower on Devenish Island in Lough Erne,—are rotund, cylindrical structures, usually tapering upwards, and varying in height from fifty to perhaps one hundred and fifty feet; and in external circumference, at the base, from forty to sixty feet, or somewhat more. They have usually a circular, projecting base, consisting of one, two, or three steps, or plinths, and are finished at the top with a conical roof of stone, which, frequently, as there is every reason to believe, terminated with a cross formed of a single stone. The wall, towards the base, is never less than three feet in thickness, but is usually more, and occasionally five feet, being always in accordance with the general proportions of the building. In the interior they are divided into stories, varying in number from four to eight, as the height of the tower permitted, and usually about twelve feet in height. These stories are marked either by projecting belts of stone, set-offs or ledges, or holes in the wall to receive



ROUND TOWER OF INISHEER ISLAND

so that very little mortar appears to be intermixed in the body of the wall; and thus the outside of spawled masonry, especially, presents an almost uninterrupted surface of stone, supplementary splinters being carefully inserted in the joints of the undried wall. Such, also, is the style of masonry of the most ancient churches; but it should be added that, in the interior of the walls of both, grouting is abundantly used. In some instances, however, the towers present a surface of ashlar masonry,—but rarely laid in courses perfectly regular,—both externally and internally, though more usually on the exterior only; and, in a few instances, the lower portion of the towers exhibits less of regularity than the upper parts.

“In their architectural features an equal diversity of style is observable; and of these the doorway is the most remarkable. When the tower is of rubble masonry, the doorways seldom present any decorations, and are either quadrangular, and covered with a lintel, of a single stone of great size, or semicircular-headed, either by the construction of a regular arch, or the cutting of a single stone. There are, however, two instances of very richly decorated doorways in towers of this description, namely, those of Kildare and Timahoe. In the more regularly constructed towers the doorways are always arched semicircularly, and are usually ornamented with architraves, or bands, on their external faces. The upper apertures but very rarely present any decorations, and are most usually of a quadrangular form. They are, however, sometimes semicircular-headed, and still oftener present the triangular or straight-sided arch. I should further add, that in the construction of these apertures very frequent examples occur of that kind of masonry, consisting of long and short stones alternately, now generally considered by antiquaries as a characteristic of Saxon architecture in England.

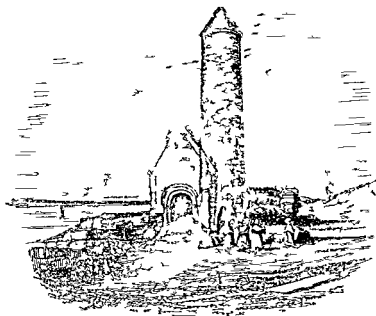
“The preceding description will, I trust, be sufficient to satisfy the reader that the round towers were not ill-adapted to the double purpose of belfries and castles, for which I have to prove they were chiefly designed; and keeping this double purpose in view, it will, I think, satisfactorily account for those peculiarities in their structure, which would be unnecessary if they had been constructed for either purpose alone. For example, if they had been erected to serve the purpose of belfries only, there would be no necessity for making their doorways so small, or placing them at so great a distance from the ground; while, on the other hand, if they had been intended solely for ecclesiastical castles, they need not have been of such slender proportions and great altitude.” pp. 353—7.

This is an admirable summary of the whole work, and all that remains is to fill up the skeleton with examples. It is clear that the round towers must not be considered by themselves, but always in connection with the churches to which they are attached.

One more example must suffice to shew this connection.

“This tower, (Clonmacnoise,) as well as the church with which it is connected, is wholly built of ashlar masonry, of a fine sandstone, laid in horizontal courses, and is of unusually small size; its height, including the conical roof,

being but fifty six feet, its circumference thirty nine feet, and the thickness of its wall three feet. Its interior exhibits rests for five floors, each story as usual being lighted by a small aperture except the uppermost which it is remarkable has but two openings one facing the north and the other the south. These openings are also remarkable for their small size, and in form some are rectangular, and others semicircular headed pp 411—12



FIFE NESS CHURCH AT CLONMACNOISE

This is also the only instance in which the apertures are recessed. Mr Petrie observes that it is a building *obviously of much later date* than the generality of the round towers and presents an equally singular peculiarity in the construction of its roof as compared with those of the other towers namely its masonry being of that description called herring bone or rather herring bone ashlar and the only instance of such construction which these buildings now exhibit (p 411). Yet in another part of the work we find Mr Petrie contending for the high antiquity of this tower setting aside the strong evidence which would fix it at the end of the twelfth century the Registry of Clonmacnoise and the opinion of Archbishop Usher and Sir James Ware and endeavouring to prove *by tradition* that it is some centuries older although the utmost that the incidental notices he has so ingeniously collected can prove is that there was a church on this site at an earlier period—the old and often exploded but constantly recurring fallacy of confounding the date of the original foundation with that of the existing structure, and this appears to be the great blemish of Mr Petrie's work throughout he has demolished all his predecessors but



is not content to let the result of his own labours rest on the basis of probability, and a comparison with similar buildings in other parts of Europe of the periods to which he assigns several of these interesting structures. We may follow him safely as a guide to a great extent, but must draw back from some of his conclusions, especially when he endeavours to prove that the chevron and other well known ornaments usually considered as Norman, were in use in Ireland long and long before the conquest of England by the Normans. The evidence which he brings forward on this head is by no means conclusive, or satisfactory. In this particular Mr. Petrie seems not to have escaped from the usual prejudices of his countrymen, in no one instance will the evidence on this subject bear *scrutiny*; but as this is the only weak point in the book, it is not necessary to dwell upon it farther, and the examination of each particular instance would occupy more space than our limits will afford.

With this protest we pass on to the more pleasing task of shewing that Mr Petrie has brought to light a large class of buildings in Ireland of a period more remote than any that are known to exist in England, and has established their date with much research and ingenuity, in a manner which leaves nothing to be desired, and upon evidence which appears quite irresistible. In other cases, where the evidence is of more doubtful character, he states it clearly and candidly, and though he has an evident leaning to one side, generally that which gives the greatest antiquity to the structure in question, he endeavours rather to lead than to drag his readers along with him.

"It must be admitted that the opinion expressed by Sir James Ware, as founded on the authority of St. Bernard's Life of St. Malachy, that the Irish first began to build with stone and mortar in the twelfth century, would, on a casual examination of the question, seem to be of great weight, and extremely difficult to controvert; for it would appear, from ancient authorities of the highest character, that the custom of building both houses and churches with oak timber and wattles was a peculiar characteristic of the Scotie race, who were the ruling people in Ireland from the introduction of Christianity till the Anglo-Norman Invasion in the twelfth century. Thus we have the authority of Venerable Bede that Finian, who had been a monk of the monastery of Iona, on becoming bishop of Lindisfarne, 'built a church for his episcopal see, not of stone, but altogether of sawn wood covered with reeds, after the Scotie [that is, the Irish] manner.'

"...fecit Ecclesiam Episcopali sedi congruam, quam tamen *more Scottorum*, non de lapide, sed de robore secto, totam composuit atque hyrundine textit"—*Beda, Hist. Eccl.*, lib. iii. c. 25.

"In like manner, in Tnechan's Annotations on the Life of St. Patrick, preserved in the Book of Armagh, a MS. supposed to be of the seventh century, we find it stated, that 'when Patrick went up to the place which is called Foirrgea of the sons of Awley, to divide it among the sons of Awley, he built there a quadrangular church of moist earth, because wood 'was not near at hand.'"

‘Et ecce Patricius perrexit ad agrum qui dicitur Fourgea filiorum Amolngid ad dividendum inter filios Amolngid et fecit ibi æclesiam terram de humo quadratam quia non prope erat silva’ —Fol 14, b 2

And lastly, in the Life of the virgin St Monnenna compiled by Conchubran in the twelfth century as quoted by Usher it is similarly stated that she founded a monastery which was made of smooth timber, according to the fashion of the Scotie nations who were not accustomed to erect stone walls or get them erected

E lapide enim sacras sedes efficere tam Scotis quam Britonibus morem fuisse insolitum, ex Bedæ quoq; didicimus. Indeq; in S Monennæ monasterio Ecclesiam constructam fuisse notat Conchubranus *tabulis de dolatis juxta morem Scotticarum gentium eo quod macerias Scoti non sciret facere, nec factas habere* —*Primordia* p 737

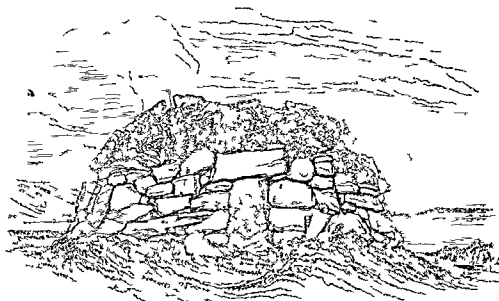
I have given these passages in full—and I believe they are all that have been found to sustain the opinions alluded to—in order that the reader may have the whole of the evidences unfavourable to the antiquity of our ecclesiastical remains fairly placed before him, and I confess it does not surprise me that considering how little attention has hitherto been paid to our existing architectural monuments the learned in the sister countries should have adopted the conclusion which such evidences should naturally lead to or even that the learned and judicious Dr Lani in who was anxious to uphold the antiquity of those monuments should have expressed his adoption of a similar conclusion in the following words

Prior to those of the twelfth century we find very few monuments of ecclesiastical architecture in Ireland. This is not to be wondered at because the general fashion of the country was to erect their buildings of wood a fashion, which in great part continues to this day in several parts of Europe. As consequently their churches also were usually built of wood it cannot be expected that there should be any remains of such churches at present. —*Ecc. Hist* vol iv pp 391, 392

It is by no means my wish to deny that the houses built by the Scotie race in Ireland were usually of wood or that very many of the churches erected by that people immediately after their conversion to Christianity were not of the same perishable material. I have already proved these facts in my Essay on the Ancient Military Architecture of Ireland anterior to the Anglo Norman Conquest. But I have also shewn in that Essay that the earlier colonists in the country, the Firbolg and Tuatha De Danann tribes, which our historians bring hither from Greece at a very remote period were accustomed to build not only their fortresses but even their dome roofed houses and sepulchres of stone without cement and in the style now usually called Cyclopean and Pelægic. I have also shewn that this custom as applied to their forts and houses was continued in those parts of Ireland in which those ancient settlers remained even after the introduction of Christianity and, as I shall presently shew was adopted by the Christians in their religious structures pp 122—23

Many examples of these remarkable structures are given by Mr Petrie

work, one, of which the evidence appears very complete, is "the house of St Finan Cam who flourished in the sixth century, and is situated on Church Island in Lough Lee or Curraun Lough, on the boundary of the baronies of Iveragh and Dunkerrin, in the county of Kerry, and four miles to the north of Derrynane Abbey, which derives its name from *that saint*. This structure, though nearly circular on the outside, is quadrangular on



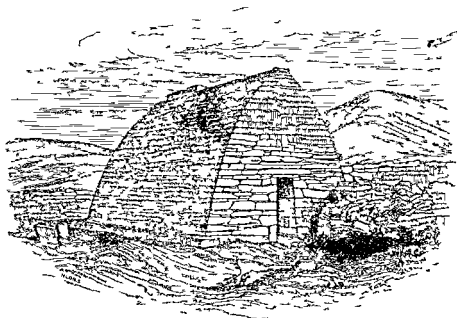
HOUSE OF ST FINAN CAM circa A.D. 500

the inside and measures sixteen feet six inches in length from north to south, and fifteen feet one inch from east to west and the wall is seven feet thick at the base and at present but nine feet nine inches in height, the doorway is on the north side and measures on the outside four feet three inches in height and in width two feet nine inches at top and three feet at bottom. There are three stones forming the covering of this doorway of which the external one is five feet eight inches in length one foot four inches in height and one foot eight inches in breadth, and the internal one is five feet two inches in length and two feet nine inches in breadth pp 127—8

\* In the remote barony of Kerry called Corcaguiny and particularly in the neighbourhood of Smerwick Harbour where the remains of stone fortresses and circular stone houses are most numerously spread through the valleys and on the mountains we meet with several ancient oratories, exhibiting only an imperfect development of the Roman mode of construction being built of uncemented stones admirably fitted to each other, and their lateral walls converging from the base to their apex in curved lines,—indeed their end walls though in a much lesser degree converge also. Another feature in these edifices worthy of notice as exhibiting a characteristic which they have in common with the pagan monuments is, that none of them evince an acquaintance with the principle of the arch and

that, except in one instance, that of Gallerus, their doorways are extremely low, as in the pagan forts and houses

"As an example of these most interesting structures, which, the historian of Kerry truly says, 'may possibly challenge even the round towers as to point of antiquity,' I annex a view of the oratory at Gallerus, the most beautifully constructed and perfectly preserved of those ancient structures now remaining, and views of similar oratories will be found in the succeeding part of this work



ORATORY OF GALLERUS

"This oratory, which is wholly built of the green stone of the district, is externally twenty three feet long by ten broad, and is sixteen feet high on the outside to the apex of the pyramid. The doorway, which is placed, as is usual in all our ancient churches, in its west end wall, is five feet seven inches high, two feet four inches wide at the base, and one foot nine inches at the top, and the walls are four feet in thickness at the base. It is lighted by a single window in its east side, and each of the gables was terminated by small stone crosses, only the sockets of which now remain.

"That these oratories,—though not, as Dr Smith supposes, the first edifices of stone that were erected in Ireland,—were the first erected for Christian uses is, I think, extremely probable, and I am strongly inclined to believe that they may be even more ancient than the period assigned for the conversion of the Irish generally by their great apostle Patrick. I should state, in proof of this antiquity, that adjacent to each of these oratories may be seen the remains of the circular stone houses which were the habitations of their founders, and what is of more importance, that their

graves are marked by upright pillar stones sometimes bearing inscriptions in the Ogham character as found on monuments presumed to be pagan and in other instances as at the oratory of Gallerus with an inscription in the Græco Roman or Byzantine character of the fourth or fifth century, of which the annexed is an accurate copy



This inscription is not perfectly legible in all its letters but is sufficiently so to preserve the name of the ecclesiastic viz

‘THE STONE OF COLUMN SON OF MEL

‘It is greatly to be regretted that any part of this inscription should be imperfect but we have a well preserved and most interesting example of the whole alphabet of this character on a pillar stone now used as a grave stone in the church yard of Kilmalkedar, about a mile distant from the former and where there are the remains of a similar oratory Of this inscription I also annex a copy p 131

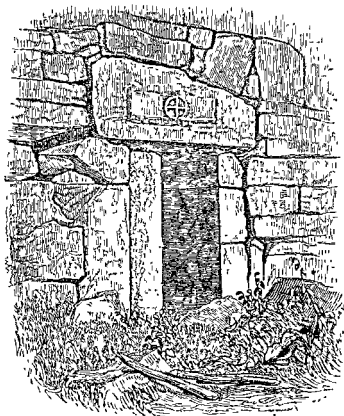


Of the doorways windows and other details of these buildings we have a copious selection

“The next example which I have to submit to the reader is of some what later date being the doorway of the church of St Fechin at Fore, in the county of Westmeath erected, as we may conclude within the first half of the seventh century as the saint died of the memorable plague, which raged in Ireland in the year 661

This magnificent doorway, which the late eminent antiquarian traveller, Mr Edward Dodwell declared to me was as perfectly Cyclopean in its character as any specimen he had seen in Greece is constructed altogether of six stones including the lintel which is about six feet in length and two in height, the stones being all of the thickness of the wall which is three feet This doorway like that of the Lady's Church at Glendalough has a plain architrave over it, which is however, not continued along its sides, and above this there is a projecting tablet in the centre of which is sculp

tured in relief a plain cross within a circle. This cross is thus alluded to in the ancient *Life of St. Fechin*, translated from the Irish, and published by Colgan in his *Acta Sanctorum*, at the 22nd January, cap. 23, p. 135.



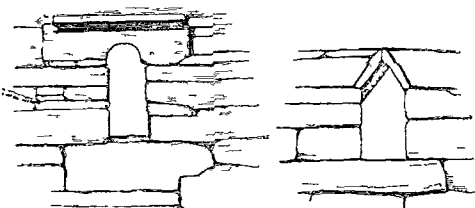
DOORWAY OF THE CHURCH OF ST FECHIN circa A.D. 800

“Dum S. Fechinus rediret Fouariam, ibique consisteret, venit ad eum ante FORES ECCLESIE, VBI CRUX POSITA EST, quidam à talo vsque ad verticem lepra percussus.”

“Though this doorway, like hundreds of the same kind in Ireland, has attracted no attention in modern times, the singularity of its massive structure was a matter of surprise to an intelligent writer of the seventeenth century, Sir Henry Piers, p. 172.

“I have next to speak of the windows. In these features, which are always of a single light, the same simple forms are found, which characterize the doorways, namely, the inclined sides, and the horizontal and semi-circular heads; the horizontal head, however, so common in the doorways, is but of comparatively rare occurrence in the windows; while, on the other hand, the pointed head formed by the meeting of two right lines, which is so rare, if not unknown, in the most ancient doorways, is of very frequent

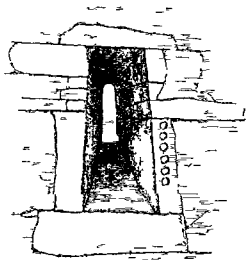
occurrence I may observe also, that the horizontal headed window and the triangular headed one, are usually found in the south wall of the chancel, and very rarely in the east wall, which usually contains a semicircular-headed window, the arch of which is often cut out of a single stone, as in the annexed example in the church of the Trinity, at Glendalough p 179



WINDOWS OF THE CHURCH OF THE TRINITY AT GLENDALOUGH.

A semicircular headed window in the east end of St Mac Dara's church, on the island called Cruach Mic Dara off the coast of Connemara, and a semicircular headed window, quadrangular on the inside, in the east end of St Cionan's church at Termoncronan, in the parish of Caron barony of Burren, and county of Clare

"The same mode of construction is observable in the windows of the ancient oratories, which are built without cement, in the neighbourhood of Dingle, in the county of Kerry, as in the east and only window in the oratory at Gallerus, of which an external view has been already given p 182

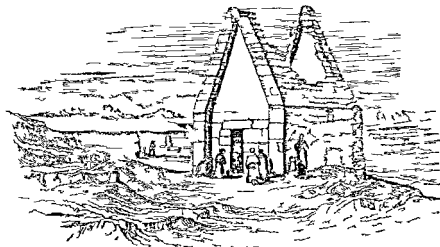


Window of St. Cionan's Church

"As an example of the general appearance of these primitive structures when of inferior size, I annex an engraving of the very ancient church called Tempull Ceapnanach on Inis Meadhain, or the Middle Island, of Aran, in the Bay of Galway. This little church—which would be in perfect preservation if its stone roof remained—measures on the inside but sixteen feet six inches in length, and twelve feet six inches in breadth, and its walls, which are three feet in thickness, are built in a style quite

Cyclopean the stones being throughout of great size and one of them not less than eighteen feet in length—which is the entire external breadth of the church—and three feet in thickness

The ancient churches are not however always so wholly unadorned in many instances they present flat rectangular projections or pilasters of plain masonry at all their angles and these projections are in some instances carried up from the perpendicular angles along the faces of the gables to the very apex as appears in the annexed engraving of St Mac Dara's church on the island of Crunach Mhic Dara off the coast of Connemara



S T A DARA CHURCH



a very high antiquity, but which M. De Lassus has proved to be of the very end of the twelfth century

"The opinions which I have thus ventured to express as to the age of the doorway of the round tower of Kildare, and consequently as to the antiquity, in Ireland of the style of architecture which it exhibits, will, I think, receive additional support from the agreement of many of its ornaments with those seen in the better preserved if not more beautiful, doorway of the round tower of Timahoe, in the Queen's County,—a doorway



DOORWAY OF THE ROUND TOWER OF TIMAHOE

which seems to be of contemporaneous erection and which, like that of Kildare exhibits many peculiarities that I do not recollect to have found in buildings of the Norman times either in England or Ireland. The general appearance of this doorway will be seen in the above sketch

"The strongest evidence in favour of the antiquity of this doorway may however be drawn from the construction and general style of the tower, as in the fine jointed character of the ashlar work in the doorway and windows, and still more in the straight-sided arches of all the windows, which with the exception of a small quadrangular one, perfectly agree in style with those of the most ancient churches and round towers in Ireland and with those of the churches in England now considered as Saxon p 235

Mr Petrie gives a profusion of illustrations of the details of the church of the monastery at Glendalough all of which have very much the look of twelfth century work, though he endeavours to prove them much older, yet they correspond so nearly with the details of the church of Cormac, that

we cannot understand why the one should be considered some centuries earlier than the other. Neither can we reconcile Mr Petrie's endeavour to prove the very early date of some of *the latest* of these structures with his previous admissions respecting the general custom of the Scotie race to build of wood. The rude buildings of unhewn stone and those of Cyclopean masonry may belong to any period but *fine jointed masonry* was not used in England before the twelfth century and so far from this being evidence *in favour* of their antiquity it is so far as it goes the very reverse.

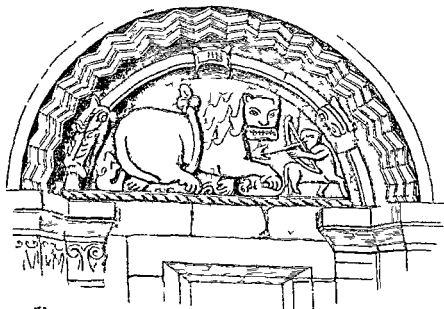
The next example which I have to adduce is a church of probably somewhat later date than that of Freshford and whose age is definitely fixed by the most satisfactory historical evidence. It is the beautiful and well known stone roofed church on the rock of Cashel called Cormac's Chapel one of the most curious and perfect churches in the Norman style in the British empire. The erection of this church is popularly but erroneously ascribed to the celebrated king bishop Cormac Mac Cullenan who



CORMAC'S CHAPEL AT CASHEL

in the tenth or beginning of the eleventh century, by some of Cormac's successors in Cashel, but he adds, that it was 'prior to the introduction of the Norman and Gothic styles, for in every respect it is purely Saxon' Dr Milner, from whose reputation as a writer on architectural antiquities, we might expect a sounder opinion, declares that 'the present cathedral bears intrinsic marks of the age assigned to its erection, namely, the twelfth, as does Cormac's church, now called Cormac's hall of the tenth' — *Milner's Letters*, p. 131 And lastly, Mr Brewer, somewhat more cautiously indeed, expresses a similar opinion of the age of this building; 'This edifice is said to have been erected in the tenth century, and from its architectural character few will be inclined to call in question its pretension to so high a date of antiquity' — *Beauties of Ireland*, vol. 1, Introduction p. cxiii

A reference, however, to the authentic Irish Annals would have shown those gentlemen that such opinions were wholly erroneous, and that this church did not owe its erection to the celebrated Cormac Mac Cullenan who flourished in the tenth century, but to a later Cormac, in the twelfth, namely, Cormac Mac Carthy, who was also king of Munster, and of the same tribe with the former. In the Munster Annals, or, as they are generally called, the Annals of Innisfallen, the foundation of this church is recorded p. 283



ORTH DOORWAY OF THE CHURCH OF CORMAC

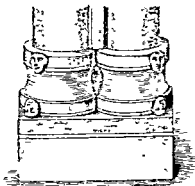
Its consecration in 1131 is also mentioned in this and other cotemporary records

"The north doorway, which was obviously the grand entrance, is of greater size and is considerably richer in its decorations. It is ornamented on each side with five separate columns and a double column, supporting

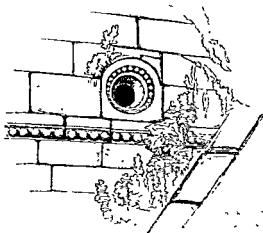
concentric and receding arch-mouldings, and has a richly decorated pediment over its external arch. The baso-relievo on the lintel of this doorway represents a helmeted centaur, shooting with an arrow at a lion, which appears to tear some smaller animal beneath its feet." P. 290.

The peculiar kind of double base which occurs in this chapel is found also in several of these Irish buildings, and may be regarded as another provincialism.

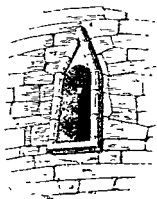
The two following illustrations will serve as examples of the most peculiar of the windows, the first representing one of the small round windows at the east end of the croft over the chancel of Cormac's church; and the second, one of the windows in the round tower of Timahoe.



Window in the Croft over the Chancel.



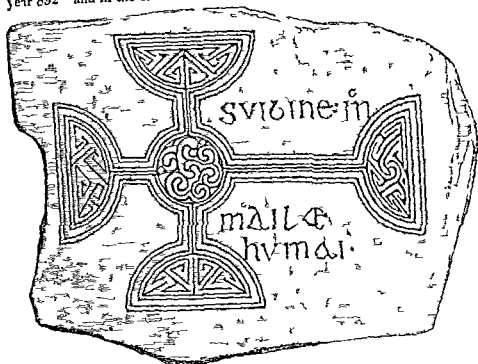
Window of Cormac's Church.



Window in the Round Tower of Timahoe.

Another very interesting feature in Mr. Petrie's valuable work consists of the number of examples with which he has furnished us of early tombstones, sometimes with inscriptions only, of which two specimens have already been given; others ornamented with crosses, and with the interlaced work usually called the Runic knot, which Mr. Petrie considers to have been in use in Ireland long anterior to the irruption of the Danes. These ornaments Mr. Petrie supposes to have been most used "during the ninth and tenth centuries, after which I have seen no example of it on such monuments." He gives examples also of several other figures of similar character, though not exactly the same, one of the most interesting of which is "the tombstone of the celebrated Suibne Mac Maelhumai, one of the three Irishmen who visited Alfred the Great in the year 891, and whose death is

recorded in the Saxon Chronicle and by Florence of Worcester at the year 892 and in the Irish annals about the same period



TO BE ONE OF OUR E MA NAF E SI AD

We cannot conclude this notice of Mr Petrie's very valuable work without congratulating him that this labour of his life has not been in vain that he has rendered good service to his country, and contributed an interesting chapter to the general history of architecture We take this opportunity also of thanking him for the use of the woodcuts he has kindly lent us for this article

A CHART ILLUSTRATING THE ARCHITECTURE OF WESTMINSTER ABBEY  
By F BEDFORD JUN London W W Robinson

THIS is one of the best if not the very best of the Pictorial Charts of Gothic Architecture of which we have lately had so many the lithography is beautifully executed and the drawing on the whole is creditable this cannot often be said of these publications which have enjoyed much greater popularity of late than their merits in general warrant They are all intended as royal roads to knowledge and of course the knowledge conveyed by them is of the most superficial character When confined to a particular building as in this instance there is less objection to them they are a great improvement on the old guide books Such lithographic drawings as these of Mr Bedford's are vastly superior to the general type of the plates to be found in the local Guides and for the purpose of mementos they are really valuable

**ANCIENT AND MODERN ARCHITECTURE** consisting of Views Plans Elevations Sections and Details of the most remarkable Edifices in the World Chronologically arranged by JULES GAILHABAUD Second Series With Archaeological and Descriptive Notices by E Breton Girault de Pangey Langlois A Lenoir Raoul Rochette L Vaudoyer etc The Translations revised by F Arundale and T L Donaldson Prof Arch Univ Coll London London Firmin Didot and Co 1846 Folio

Mr Gailhabaud's second volume presents a marked improvement on his first. It contains examples selected from the Egyptian the supposed Pelasgic Celtic Grecian Roman Early Italian Byzantine Gothic Renaissance and modern styles. The plates are well executed particularly as regards details. Among the best of them are the general view elevations and details of the remarkable temple of Akeris at Edfu in Egypt the amphitheatre at Pola the church of St Viniato near Florence a remarkable specimen of the Byzantine style the cupola of which was embellished by Luca della Robbia and his brothers with representations of the four Evangelists and the Holy Ghost a performance which Vasari mentions with praise. Five elaborate plates illustrate that splendid relic of Arab magnificence the mosque of Cordova and four are devoted to the interesting church of St Francis at Assisi a celebrated example of the pointed style in Italy of the thirteenth century which has been attributed but erroneously to Niccola Pisano. Vasari's statement that it was designed by a German architect who was brought into Italy by Frederick II is borne out by the character of the fabric more Teutonic than Italian. The elevation of the cathedral of Biele seems to be slightly out of proportion and the details are not so satisfactorily made out as could be desired a remark which is certainly not applicable to the fine plate of the church of St Louis at Paris a curious example of the meretricious style of the time of Louis the Thirteenth. This work may be fairly recommended to the architectural student who will derive much assistance from the clever descriptive notices which accompany the plates.

**THE ANTIQUITIES OF GAINFORD IN THE COUNTY OF DURHAM** comprising the Baronial and Ecclesiastical History of that Place and of Burnardcastle with Descriptive Notices of Raby Castle Standrop Church Denton and many other objects of Antiquity in their vicinity By John Richard Walbran Honorary Member of the Society of Antiquaries of Newcastle upon Tyne and Local Secretary of the Archaeological Institute of Great Britain and Ireland Ripon W Hutton London J B Nichols and Son Simpkin Marshall and Co 1846

This work of which only the first part is before us will make Mr Walbran credibly known as an accurate and not inelegant contributor to the stores of English topography. It is to be hoped there is sufficient taste in the district which he has selected for illustration and its neigh-

bourhood, to encourage him to complete a publication so well begun. The village of Gainford, on the north bank of the river Tees, was given to the see of Durham in the ninth century, by Egred, bishop of Lindisfarne, and according to a passage in Simeon of Durham, it was the site of a monastery founded by Eddi or Edwine, a Northumbrian chief, "who had exchanged his helmet for a cowl," and was buried in its church in 801. It did not remain long an appanage of the bishops of Durham; having been mortgaged in the time of bishop Aldunc (998—1018) to the earl of Northumberland, whose successors, according to Simeon, would never restore it to the Church. We have no other account of it until it was granted by William Rufus about 1093 to Guy Baliol, and it remained with his descendents until the reign of Edward the First. The possession of Gainford by the Baliols naturally induced Mr. Walbran to investigate the history of that powerful family, and among other results of his labour is an eloquent defence of that historically ill-used individual, John Baliol, king of Scotland, which has especially attracted our notice. As we propose to defer any general examination of the work until its completion, which may be looked for at no distant time, we have great pleasure on the present occasion in extracting the author's estimate of the character of the so called faintant king, of unfortunate memory; it is a favourable specimen of Mr. Walbran's earnest style of composition.

"The character of John Baliol, like that of most other unfortunate and unsuccessful princes, has been open to much unjust and ungenerous animadversion. He has been accused of betraying the liberties of his subjects, and personally of exhibiting a cowardly and unmagnanimous demeanour. Yet,—since with the majority, whether judging of the present or the past, success is hailed as virtue, while misfortune is branded as crime—it may be well to consider, if even here ineffectually and thus obscurely, how far interested were his accusers; and what justice in that chivalrous day would be meted by uncongenial minds, to one, who it seems was more meek and beneficent than impetuous and warlike; more inclined to the society of clerks than of knights; more conversant with the powers of reason, than of the sword. The accumulated obscurity of six centuries is but a dense medium wherein to view the stronger shades of character, moulded by circumstances and causes on which no actual light is thrown; and which can only be faintly illumined by records and documents, framed cautiously and systematically for legal or diplomatic purposes. Something of this character may, however, be inferred from those few but important recorded actions, which must have been dictated by something more than casual circumstances, or inconsiderate inclination. If anything of hereditary qualities was transmitted from his parents, and fostered and directed by them to the formation of his disposition, he had a father who was liberal-minded and brave, and a mother whose piety and benevolence were the adoration of her own, and the benefit of succeeding ages. Of the pursuits of his early days we have no particular record; but, since he was not then apparently destined to enjoy the great military inheritance to which he at

length succeeded on the decease of his elder brothers the rich and powerful Desborough might not inaptly extend to him her protection and her home, and to his mental and spiritual nurture she who then contributed to the direction of so many would we may be assured never be careless or indifferent. The foundation of a chapel at Pierrebridge the confirmation of his parent's Collegiate Institution at Oxford, that was disregarded by his brothers his selection of an especial number of dignified clergy to act among his assessors on his competition for the crown—even these incidents may indicate to many and demonstrate to some that he was influenced by the dictation if not of purely religious yet of serious and moral emotions a tendency to which, the place of his education and the doctrinal system of his tutors, might not ineffectually minister. A mild and christian like spirit is discernible in those extant diplomatic compositions which if not written by his hand or under his immediate dictation must have proceeded in spirit from his suggestion and in substance must have met his approval. In his eloquent renunciation of his homage he emphatically objects first to the outrages committed against morality and religion. His appeal to the French king breathes the same admirable spirit, and it may also be remarked that at a time when justice dictated and circumstances commanded the renunciation of his solemn fealty he sought and awaited the dispensation of him who he was taught to believe could effectually blot out on earth what was registered in heaven. Between his temperament and his talent there might be, and probably was some disparity but the greater part if not the whole of the obloquy that has been cast upon him seems to have been propagated by ascribing to his personal cowardice those humiliating submissions, which the estates of the realm had by their indiscriminate and unconditional acknowledgment of Edward's paramount authority attached to the tenure of his crown. A principle was thus represented in, and necessarily carried out by his person that has ever since been humiliating to the people of Scotland,—a section of whom in his own day, clamoured against him from interested and treasonable partizanship and others since because they found it more convenient to make their humiliation a personal rather than a national act, and to cast the blame on the one man who with a pardonable and natural deference of patriotism received a splendid and undoubted but otherwise unnatural inheritance with diminished in the rather than on the regent representatives of the realm who, unpatriotically, and with no defensible motive at all consented to its surrender under no definite condition. It was not virtually from his election and consequent submission that the kingdom was involved in centuries of commotion and aggression. Every other competitor, even the 'immortal' Bruce made the same submission swore the same fealty, and declared they would if they might receive the crown on the same condition as he. Edward's end was to be gained and would have been gained with each. He seemed to threaten like the furies of Æchylus

ὅτω δὲ μὴ ταχυνῶσα τῆς ῥῆς  
 βαρὺα χωρὶς τοῦ δόμλησιν γάλλιν

\* The means might have been more protracted, the end more certain and



severe. The relinquishment of the treaty of Northampton, founded on an alliance invalid and unconsummated, could not diminish the liberty or security of Scotland, which had then acknowledged itself a fief of England, nor did the memorable appearance of its king before the English parliament produce any national or unreasonable concession. We may be both just and generous in ascribing that appearance, wherein he deferred his royal dignity to what appeared a religious obligation, from a desire to conciliate and temporise, when he too well knew that treason would be in his camp, as interest was in his council. He might indeed lack that brutal spirit that impelled Bruce to imbrue his hands in his kinsman's blood before the altar of his God; and that regal magnanimity that condemned Wallace to his doom: yet, courage was never wanting when its presence would have been successful; nor ceased he to resist until all resistance was unavailing. The appellation, too, from whence his cowardice has been imputed, or more probably, suspected, was, with an unamiable feeling easy to understand, applied to him only *after* the adornments of royalty were removed from him; and at best can be deemed but of doubtful interpretation. But, whatever was his capability or his disposition, it will tax our credulity but little to believe that, in an age when the effusion of human blood was but lightly regarded, he was guiltless of the foul crimes that stain so many of his contemporaries. That, from malice to his king, and by treason to his country, he never sought, like Bruce, to wade through slaughter to a throne, nor like Edward, in the exercise of his sovereign authority, to shut the gates of mercy on mankind.

"When the imagination would invest with its airy forms the heroic characters of the past, it may not inaptly linger long on the last days of this 'dim, discrowned king' Divested of the emblems of the sovereignty he had enjoyed; defeated in his expectation of transferring his sceptre to a posterity that should maintain his name among the potentates of the earth; separated by distance and by death from the associates of his youth, and the partners of his expectations; oppressed by bodily suffering, and unsoothed by domestic attention—how often, in that solitary and benighted gloom, as the old man sat in the chateau of his humbler, but happier forefathers, how often must

'Memories of power and pride, which long ago,  
Like dim processions of a dream, had sunk  
In twilight depths away'—

memories of ingratitude, or contumely, or treachery, have compassed him round about; and mingled emotions of discontent, and disappointment, and despair, have bounded painfully and bitterly through his heart—a heart, that gladdened only by the light of day, might have found—in the mighty magnificence of nature—in the lone path of the hoary forest—in the impetuosity of the mountain torrent—in the declining sun, that lingered like itself o'er his far-off realm—a dignifying solace and a joy, which neither the worm within, nor the foe without, could alike diminish or destroy. It was the last scene of a sad drama, that needed but the pen of Drayton, or Marlowe, or Shakespeare; and now lacks but the pencil of one master hand, to excite that immortal interest and sympathy they have won for more trifling scenes, and more unworthy men."

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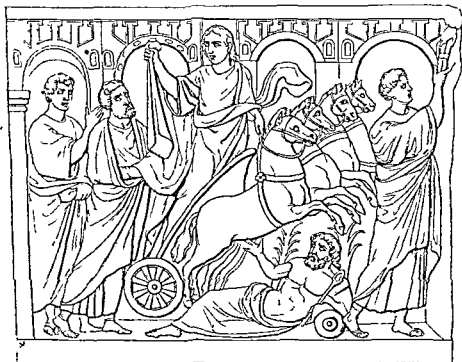
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# Archaeological Journal.

SEPTEMBER, 1846

OBSERVATIONS ON THE PROGRESS OF THE ART OF  
SCULPTURE IN ENGLAND, IN MEDIEVAL TIMES,  
AND NOTICES OF SOME ARTISTS, BY WHOM IT WAS PRACTISED.

*Communicated by SIR RICHARD WESTMACOTT, R.A., and read at a Meeting of the Section  
of Antiquities at the Annual Meeting of the Archaeological Institute, in York, July 23 1846*



The Ascension of Elisha, as preserved on a Sarcophagus at Rome

As the Arts are intimately connected with the epochs in which they are practised, and mark the state and variations of civilization and manners, more forcibly than any other criteria of their age, I have ventured, as Sculpture holds a distinguished place amongst the medieval arts of England, to

submit a few observations on its progress in this country, and, where possible, on the artists by whom it was practised

In tracing the history of the arts, generally, from their fall to their revival, the transition from pagan idolatry to the Christian religion, we are naturally induced to reflect on the similarity of causes to which they owed at once their destruction and regeneration

We owe the revival of the arts wholly to religion, but Christianity, which had made great progress in the third century, notwithstanding its persecution, had scarcely ascended the throne of the Cæsars, when the Christians in their turn became the persecutors, these again became divided, new sects arose, and their consequent antipathies led to universal bigotry. A country so divided became an easy prey to the invader, and degeneracy in civil habits increased, until the pure principles of Christianity were lost in superstition

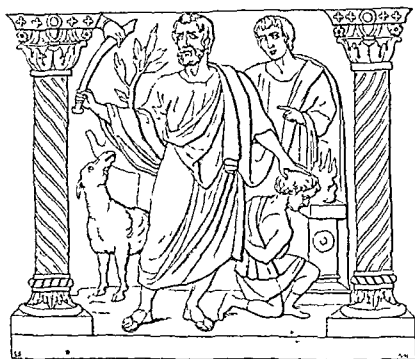
These dissensions are the more to be lamented, as Art, and Sculpture more especially, gave promise, under the first emperors who had embraced Christianity, if not of being restored, at least of being sustained with no mean effect

That Art owes much to the pious regard which all nations have shewn to the dead, the Athenian states offer abundant examples, as also Rome and its colonies, whilst the vast necropolis, lately discovered in the country of the Volsci, the extent of which is yet unknown, displays a degree of magnificence and care for the preservation of the dead, quite astonishing

This consideration was the more extraordinary, as, though their heroes, it is true, were canonized and presumed to be ever near them, the ethnic doctrines represented death as everlasting sleep, but, when the mysteries of religion became revealed to us, and resurrection assured, through the merits of our Saviour, a new sense arose and a new feeling towards the dead, and the subterraneous depositories, as may be seen in the earliest crypts of Italy, attest the early and firm belief in a future state, in the numerous representations of the raising of Lazarus

The subjects most usually treated in these early monuments, are, Christ as the good Shepherd, Christ giving His commands to the Apostles, and the Sacrifice by Abraham

Many of these works were produced by the best sculptors of the age, they are well composed, and executed with great freedom. The prevalent taste was indeed formed on the study



The Sacrifice of Isaac sculptured on a Sarcophagus at Rome

of those remains of ancient genius, which still continued, notwithstanding the destruction of the people who had given them birth, to govern the imaginations of succeeding ages

The examples to which I would chiefly call attention are taken from sarcophagi in the crypt of St. Peter's at Rome, and are evidently applications of profane compositions to Christian purposes. In regard to these, as well as the adoption of profane symbols, frequently found on old Christian monuments, it may not be irrelevant to observe, that the early Christians, to avoid the persecution directed against them, symbolized their religious rites, borrowing for that purpose such of the usages of the pagan mysteries, with which many of them were acquainted, as they found suitable.

When St. Austin was sent to convert the Saxons, A.D. 596, the Pope, Gregory I., instructed him to accommodate the Christian forms of worship as well as he could to the previous customs of his disciples, to convert the heathen temples into churches, and to establish Christian, in the place of pagan, rites. This fact may serve to account for the preservation of many pagan symbols which are found in this country.



The history of the Arts at Pisa, from the tenth to the fourteenth century, supplies the best information on the state of Sculpture and Architecture in Italy. Pisa may be considered, indeed, as the cradle of the restoration. What the exact state of Art was in other countries, or rather the degree of civilization, to the twelfth century, it is difficult to ascertain; but the most immediate effect on the arts of England may be considered as having arisen out of the crusades, an event which had agitated and given an impulse to every northern nation.

The passions of men generally, but more especially of the nobility, whose only employment was war, had been much excited by the promoters of the rescue of the Holy Sepulchre, and they readily enlisted under the cross, in the hopes of those spiritual rewards offered to them through the Church. This, doubtless, assisted by their communication with the East, at that time the chief seat of arts and commerce, occasioned on their return an attention to the improvement of sacred buildings. Whether we owe it to their taste or to their fears, the fact is that we may date from the second to the sixth crusade, or from A.D. 1144, to 1228, the establishment of nearly six hundred religious foundations in our country. The more polished nations with whom the crusaders mixed, had attracted their attention to the sister arts, and Painting and Sculpture were called in to assist in the embellishment of these pious edifices.

The effect of this religious zeal may be seen in many churches of that age. About this period we may date the erection of Rochester and Wells cathedrals, in both of which we perceive, but more especially in the rich and fanciful foliage which decorates the great west door of Rochester cathedral, a strong indication of Saracenic arrangement; whilst the composition and treatment of the *rilievi*, within the arch, remind us strongly of the simple character of the compositions of the Greek, and early artists of Italy, of that period.

Wells cathedral presents noble specimens of sculpture, and these, I have no doubt, were the works of Englishmen, assisted, probably, as the composition of several of the statues, and the cast of the draperies would intimate, by foreign workmen associated with them. The heads and other extremities mark that deficiency of knowledge which may be readily allowed for in a rude age and people, with whom Art was in so incipient a state.

We must consider the revival of Sculpture to have been formed on the remains of Grecian and Roman Art, whilst there was a constant struggle with native genius to banish the Lombardo Gothic, which, owing to German influence at that period, and to the skill which German artists had exhibited, was established throughout Italy.

A misunderstanding, which arose in the year 1250, between the Emperor Frederick II. and the people, but more especially with the sculptors employed in building the church at Milan, contributed greatly to effect this object. These artists, being distributed about the country, not only improved their style by studying the works of Arnolfo and Niccola Pisano, but it appears that several Lombards and Germans were employed in assisting Niccola, both at Orvieto and Florence.

The example which I here offer, is the representation of a head in my possession, a work of the thirteenth century, formerly in Hereford cathedral. I find by a drawing made by my late friend, Mr. Phillips, at Rouen cathedral, representing a specimen of sculpture applied in like manner to the springing of an arch, precisely the same style and feeling; shewing that both countries were supplied from the same source, and I believe that every one conversant with Art, will agree with me that the specimen before them is of the Pisan school.



Sculptured Head from Hereford Cathedral

The character of Anglo-Saxon art, which prevailed to the year 1189, may be considered as having changed gradually through the times of the Plantagenet family to the reign of Henry III, A.D. 1216 to 1272, when the Decorative style of architecture gave full employment to the sculptor, and demanded greater efforts of his art. This period, including about 180 years, from the reign of Edward I. to the latter part of that of Henry VI., may be regarded as the Augustan age of Art in England.

Notwithstanding the check which ecclesiastical authority had received so early as the reign of Richard II, the Church yet exercised an exclusive control over the construction of religious edifices, as it appears in regard to the magnificent buildings of antiquity that the priests or hierophants had controlled the erection of all works of a religious character. We find by a papal bull, prior to the year 1200, an authority to the heads of churches to build temples to the divinity, attaching to them, as the magnitude or elegance of the structure required a certain number of "*liberi muratores*," or Free masons to direct and execute the ornamental parts of the fabric.

During one century not less than five priors of Canterbury made architecture their study, and there can be no doubt that the cathedrals and monasteries, erected from the Conquest to the thirteenth century, were in greater part designed by ecclesiastics, who during the slow work of years, had by the time of their completion formed another and a very different class of artists. It was a school in which the *cenientarii* or masons acquired that scientific knowledge which had been elaborated by the churchmen in the solitude or seclusion of the cloister, and thus they again transmitted to their apprentices. To this class of artificers we may add the goldsmiths, who like their Italian brethren of the same and later periods, generally practised as architects, modellers, or painters.

Ample as the information is which relates to other circumstances of the period, the records of the state of Art during the thirteenth and fourteenth centuries are so scanty, that it is not possible to offer any extended notice either of the works themselves or the practice of the artists.

To the munificence of Henry III, the first monarch of England who paid attention to the Arts may be ascribed the most beautiful works of the mediæval age which we possess, indeed the monumental statues of Queen Eleanor, of Henry III, and of Aveline countess of Lancaster, may be ranked with the productions of any country, of the period. Henry repaired the castles and other royal edifices, and by the introduction of foreign talent established a taste, and developed the genius of his countrymen.

There are works of this period highly deserving the attention of the archaeologist, or lover of beautiful art. The Last Judgment over the west door of Lincoln cathedral, may be

cited as a specimen of the first quality, either for composition or feeling. The *alti-rilievi*, in the chapter-house at Salisbury\*, have been suggested by very able compositions, and the scroll ornaments in the chancel of the church at Stone, in Kent, are amongst the most beautiful specimens of their age. An example of goldsmith's work of this early period may merit notice, namely, the "*pulchra Mariola*," or image of the Blessed Virgin, mentioned by Matthew of Paris as the work of Walter of Colchester.

The number of artists in England during the reigns of Henry III. and Edward I. must have been considerable. It may, however, be questioned whether native painters and sculptors, of sufficient talent, could have been readily found in the provinces by the sheriffs, or other king's officers, usually appointed to direct the construction or repairs of public buildings. But if we consider the partiality of Henry for foreigners, the constant communication with Rome, and that a considerable portion of the benefices in England were held at that period by foreigners, it may appear reasonable to assume, that these circumstances must have materially influenced the employment of the artists of southern Europe; I have little doubt, from the peculiarities of taste which arose at that time, not only in England, but generally throughout the north of Europe, that it was induced by their introduction.

It was about this period that the separation of the artists employed in the Pisan School took place

I am far from desiring to derogate from the fair claims of my countrymen; I am, however, disposed to think that, in the good Art of those ages, although the greater part may have been executed by English artists, the taste and direction was due to foreigners; indeed, from the intercourse which subsisted in the thirteenth century between England and Italy, I must candidly state my opinion, that we owe the finest examples of our monumental sculpture to the taste and suggestions of Italians. It is clear, from the general accordance and similarity in the character of Art, that these works can only be attributed to those men who had received their education, and perfected their style, in the school of Italy.

Abbot Ware is said to have brought, about the year 1260, certain workmen and rich materials for the shrine of the Confessor at Westminster Abbey, and reference is also made to

\* See representations in Britton's *Salisbury Cath.*, pl. xxiii.

mosaics, and other ornamental materials, brought to England by Edward I<sup>b</sup> There is no mention certainly of any artists employed, but we may fairly presume that men who understood the application of these decorative accessories, were sent with them

Mr T Hudson Turner who has devoted much time to the examination of the records, has been unable to supply more ample information on the names of artists employed in the public works in England during the middle ages

The records inform us that the design of the effigy of Queen Eleanor at Westminster, was furnished by Master William Torell, goldsmith, the canopy of the monument being painted by Walter de Durham Mr Hudson Turner suggests, and I am of his opinion, that Torell's name was Anglicised from Guglielmo Torelli He was contemporaneous with William the Florentine

It appears that there were two statues of Queen Eleanor, the second being a *fac simile* of the first, taken probably from the model of that by Torell at Westminster, and placed over the viscera of the queen in Lincoln cathedral There were also other smaller statues, three of which were made by William de Suffolk, others by Master Alexander de Abyngton, and one by Dymenge de Legery, or "de Reyns," destined for the tomb in the church of the Black Friary, London, in which the queen's heart was deposited

The crosses at Northampton, Stony Stratford, Woburn, Dunstable, and St Alban's, were the work of John de Bello, or Battle, and John de Pabelham, in one instance, is mentioned as his "*socius*," these were the "*cementarii*," or builders the statues were the work of William de Hibernia, who executed also fifteen other statues, assisted by Alexander, called the "*Imaginator*"

Waltham cross, the most splendid of the works of this character, has by some been ascribed to Nicholas Dymenge, a foreigner, Roger de Crundale and Alexander the "*Imaginator*" being employed in the decorations

The cross at Westcheap appears to have been of a more costly character, Michael de Canterbury, called "*cementarius*," is the only name mentioned in the records relating to its construction

\* Compare Weaver Funeral Mon 150 Walpole's Anecdotes of Painting vol i c 1

The following list comprises the names of artists which I have been able to collect from public documents :—

William Torel, or rather Torelli	Alexander de Hibernia.
Dymenge de Legeri, called Nicholas	William the Florentine.
Dymenge de Reyns	John de St Omers
Odo, a goldsmith.	Robert de Amory, a Florentine.
Richard de Crundale.	Richard de Stowe
Roger de Crundale	Walter de Durham.
Michael Crundale.	William de Suff' (Suffolk)
Master Alexander de Abyngton, le Imaginator.	John de Pabeham.
William de Hibernia	Adam de Shoreditch
	Michael de Canterbury.

The scantiness of this record of names of artists may be easily understood, if it be considered that the "cementarius," who engaged for the execution of the work, was alone named in the warrant, with one exception only, in which John de Pabeham is termed "socius" with John de Bello, or Battle, and, as the artists were employed under the "cementarius," their names were consequently unnoticed.

The productions of Sculpture, during the reign of Edward II., demand little notice; the statue, however, of that prince at Gloucester may be ranked with the good productions of the preceding age.

Until the fourteenth century, the English, as I conceive, had enjoyed few opportunities of cultivating the arts of peace; they must have depended in a great degree on communication with Italy, and, probably, on the alliances of their princes, for many of the arts of civilization. Until the reign of Edward III. we can scarcely recognise an independent style of Sculpture in England. The revolution in costume in that prince's reign produced a vast influence on Art; the flowing draperies, and beautiful arrangement of the dresses of females, with the fine chain-mail, which adapted itself to the movements of the figure, and was so favourable to the exhibition of natural forms, were then discarded. The light plate armour introduced by the Italians, and adapted to German taste, together with the less graceful costume of females adopted at that period, checked the advancement of Sculpture, and left little scope for the aspirations of genius. The good principles

\* See the accounts of the executors or administrators of the affairs of the deceased Queen Isabella, published by Mr Botfield in the "Illustrations of Household Expenses

in England," presented to the Roxburghe Club, and fully noticed in Mr Hunter's curious paper in the *Archæologia*, xxix p 167

of taste were irremediably checked and never again appeared in their original strength at the same time remarkable examples of science or skill in the mechanism of Art were occasionally produced The statue of the Black Prince in Canterbury cathedral is a splendid memorial of the ability of the age and it is as successful a work of its character, in metal as could have been produced This statue was gilt and some of the accessories were tastefully enamelled

The statue of Edward III in Westminster Abbey is a very dignified specimen of Art and with the statue of Edward of Hatfield in the same church is worthy to be placed in rank with the productions of the best period of English Sculpture I have not been able to discover the names of the artists who executed either of these works Amongst those employed in St Stephen's chapel mention is made of Michael a sculptor and of the following painters Master Walter John de Sonnington Roger de Winchester and John de Carlisle About the time of Henry VII the prevalent character of Sculpture was vigorous and although rude in execution it was by no means deficient in feeling or expression

The effigies of bronze representing Richard II and Anne of Bohemia his consort were fabricated A D 1390 by Nicholas Broke and Godfrey Prest citizens and copper smiths of London who also provided the enamelled scutch cons and other decorative accessories The fine altar tomb of Corfe marble was sculptured by Henry Yevle and Stephen Lote masons of London<sup>a</sup>

By a document published in Rymer's *Fœdera* under the year 1408 we find that British artists had even acquired a character on the continent Thomas Colyne Thomas Hole well and Thomas Poppehowe obtained from Henry IV a safe conduct in order to carry over to Brittany an alabaster monument which they had executed to the memory of John IV duke of Brittany deceased A D 1399 and they erected it in the cathedral at Nantes This work was performed by direction of the queen Joan of Navarre who had been the consort of the duke of Brittany previously to her marriage with Henry A still more extraordinary fact has been noticed by the historian Henry recorded in another document given by Rymer that Richard II granted to Cosmo Gentilis the pope's collector in England at a period even when Art was returning on Italy

<sup>a</sup> See the entries in the Index for the names of the artists in the list of the works of Art in the 17th century

as in a flood, permission to carry out of the realm three great alabaster images, representing the Virgin Mary, St. Peter, and St. Paul, and a small image of the Holy Trinity, without any payment of duties for them<sup>f</sup>. The license included a large quantity of household utensils, tapestries for presentation to the pope, cloths and garments of English manufacture.

The statue of gilt brass, representing Richard Beauchamp, earl of Warwick, who died A.D. 1439, in the chapel founded by him, at Warwick, is another fine specimen of the fifteenth century<sup>g</sup>. The name of the artists, Bartholomew Lambespring and William Austen, employed on this work, have been recorded. There exist many other works of great merit, which the limits of this paper will not allow me to notice.

I now approach the last period of medieval art in England, in which the florid style of architecture, then adopted, demanded all the powers of the artist, and of the sculptor more especially, to contribute to the exuberance of embellishment displayed at that time in religious edifices.

We owe the most splendid monument of that period, in England, the Chapel of Henry VII., rather to the fears of that prince, than to his taste or feeling towards the Arts. Happily that edifice was projected at a moment, the most favourable to the development of genius; England, speaking generally, had, it is true, profited little by the extraordinary revolution in Art, then progressing towards maturity under the auspices of the Medici, and other princes of Italy, by the efforts of Leonardo da Vinci, Raphael, and Michael Angelo, yet the vast increase of artists of every description, encouraged by more extensive employment for their skill, had occasioned emigrations to Germany and the north of Europe; *and we may reasonably suppose that many, at the period of the construction of Henry the Seventh's chapel, had found employment in England, and become associated with our own artists.* The Flemish artists, in one class of workmanship, at this period, during the times of Pius III. and Julius II., equalled, if they did not surpass the Italians, in the execution of dies, for striking medals, or of matrices of seals.

Mr. Britton, to whom we are, perhaps, more indebted for archæological information, than to any person in this kingdom,

<sup>f</sup> Rymer, Fœd., vii. p. 357, 5 Ric II, 1382.

<sup>g</sup> See the accurate representations of this

striking effigy given by Charles Stothard, and Mr. Blome. The contracts for the tomb are given by Dugdale.



does not appear, in his catalogue of names of artists employed on Henry the Seventh's chapel, to have noticed the name of any foreigner engaged on that work, with the exception of Torregiano. He mentions master Pageny, who supplied a 'patrone for the marble tomb Lawrence Imber, carver, Humfray Walker, founder and Nicholas Ewen, copper smitli and gilder<sup>b</sup>

Torregiano appears by the records to have been employed nearly five years on the bronze tomb of Henry only, placed within the chapel. We may, however, reasonably conclude, from the character and draperies of the minor statues, and other decorations of that magnificent production, that the native artists had profited by the presence of so experienced a man



Statues from the entrance porch of the Guildhall.

<sup>b</sup> See Britton's *Arch. & Antiqu.* vol. 12. In the same document, cited by Britton, mention occurs of Drawwerd, sheriff of York, apparently an artist of the same period, and James Hales who made a

wooden patron for an image of copper for the earl of Derby.

<sup>c</sup> Agreements between the executors and Peter Torrysarrey of Florence, graveur A.D. 1516. *Arch. & Antiqu.* 1. 23.

From this period we may date the extinction of mediæval Art; the taste which followed, adopted simultaneously in every country in Europe, was of a mixed character, ingrafting the Italian and German manner with the old, and it left nothing either in architecture or sculpture to compensate for the innovation. Henry VIII., although without the genius to improve, had the judgment to select the best, offered at that period to his choice. He was a distinguished patron of merit in all classes of artistic productions, and Vertue, in his catalogue of artists of the period, enumerates fifty, the greater part of whom were in the employment of that prince.

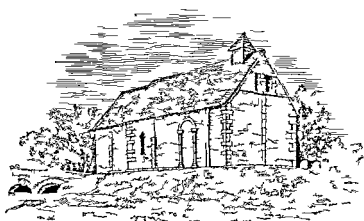
As choice examples of the union of Italian with English feeling, towards the early part of the sixteenth century, I would notice, in conclusion, four statues, representing Discipline, or Religion, Justice, Fortitude, and Temperance, formerly preserved at Devereux House, in the Strand, and removed a few years since from the Guildhall of the city of London. They were presented to Thomas Banks, the sculptor, and were included by Carter amongst the most valuable specimens of sculpture in England.

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#### ON SOME ARRANGEMENTS FOR THE HANGING OF BELLS IN CHURCHES WITHOUT TOWERS.

PERHAPS no part of the ceremonial requisite for the due celebration of Divine Service has given rise to so much ingenuity and so great variety of design as the hanging of the bells. It is hardly necessary to observe that this is the primary purpose for which church towers were built, though they were often applied to other purposes also; in hundreds of instances in most parts of the country, but especially in Kent, the lower part of the tower is vaulted, and used as a porch, and evidently built with that intention. The various forms, positions, and materials employed for bell-towers, open a wide field for investigation, but this is no part of the purpose of the present paper, which is chiefly to call attention to some of the modes adopted in small and poor country churches to save the expense of a tower, and for this purpose to refer to a few out of the very numerous examples that have been observed in different parts of England. One class, which are properly called bell-turrets, in which the bell is enclosed in a small

turret erected partly on corbels projecting from the wall of the gable and partly on the wall itself has been ably illustrated by Mr Petit in a previous number of this Journal but there are several other classes which cannot with propriety be called turrets and to some of these it is rather difficult to affix an appropriate name but generally that of *bell cots* seems to apply tolerably well and it has the advantage of being commonly understood and frequently used of late they are sometimes called *bell gables* but as the cot often stands up above the gable and frequently over the chancel arch this name does not seem so generally applicable

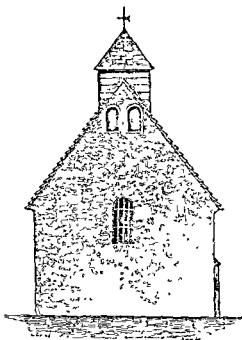


Corhampton Church Hampshire

The earliest instance of the hanging of bells without a tower which has been observed in England occurs in the supposed Saxon church of Corhampton (1) in Hampshire. Here there are two bells and they are hung in oblong square headed openings left in the wall of the gable in the part corresponding to the tympanum of a pediment in classical architecture these openings have long and short work in the jambs and have every appearance of being contemporary with the building.

The next example that we have observed in point of date is in the early Norman church of Littleton, (2) in Hampshire. These are in nearly the same situation as at Corhampton but more in the upper part of the gable and the openings are round headed they are now plastered up and a wooden bell cot erected on the gable.

The next in order of this class is Ashley (3) also in Hampshire,



2 Littleton, Hampshire



3 Ashley, Hampshire

which is of transition Norman character. Here the bells are still hanging in the openings, and seem to be as old as the building. The plain Norman imposts to the arches leave no doubts of their age, and the peculiar form of the bells, having no rims turned outwards, but a thick plain edge, seems to indicate an equally great antiquity.

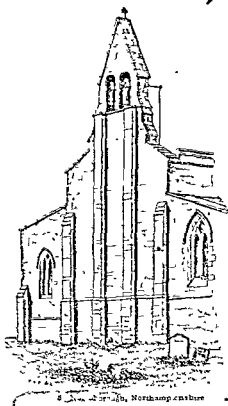
These three examples being all in the same neighbourhood, the fashion may perhaps be considered as a provincialism, but it is probable that if the plaster or rough-cast were stripped off the west gables of very many of our small ancient churches, the same arrangement would be found to have formerly existed. The same neighbourhood furnishes us with another example of a different kind, not less remarkable, and of about the same age. King's Sombornechurch, (1) in Hamp-



4 King's Somborne, Hampshire

shire, has the west gable built up to a square top, instead of the usual pyramidal form, and surmounted by a corbel-table of transition Norman character, so that it is evidently original work, while the other three sides of the bell-tower are of wood, and must always have been so, for there are no preparations for carrying stone walls on these sides.

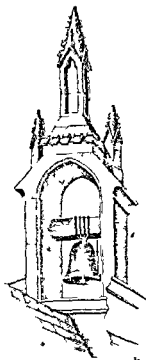
The more usual fashion is to have the bell-cot built upon the west wall and carried up above the roof; examples of this kind in Norman work are not common, but they may be found, as at Adel, Yorkshire, Northborough, (5) Northamptonshire, and in other instances. Another position for the bell-cot is between the nave and chancel, being built upon the wall of separation or immediately over the chancel-arch; a good example of this arrangement, which generally has a very picturesque effect, occurs at Binsey, (8) near Oxford, in transition Norman work, and in Early English work the well-known instance of Skelton, Yorkshire, may be mentioned as proof of the elegant effect which may be produced by this arrangement. Another elegant example occurs at Little Coxwell, (6) Berkshire. More usually however, when the bell-cot is found in this situation, it is small, and intended for the Sanctus bell only. In Decorated and Perpendicular work examples of the Sanctus bell-cot are common, and frequently very elegant, sometimes with pinnacles, as at Idbury, (7) Oxfordshire, more often without them, and sometimes very plain; instances occur of the bell remaining, as at Idbury, and still used as the little bell to announce the arrival of the clergyman, but such examples are comparatively rare. This small bell-cot may also be found



5. Northamptonshire



d L \* o C zw E k h e

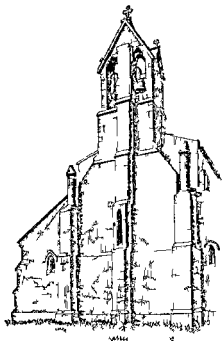


gbury Ox d h e

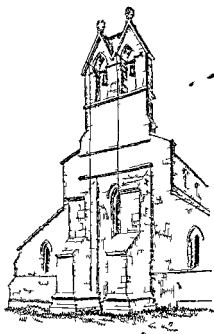
in other situations as at the south east angle of the nave at Upwell Norfolk, over the porch as at Chipping Norton, Oxon on the east gable of a side aisle or chapel as at Bloxham Oxon. In all these and similar cases it appears to be intended only for the Sanctus bell



d Ba y Church Ox d

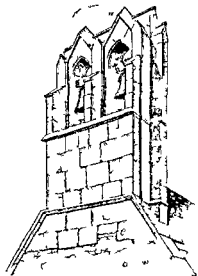


9 Manton R. and



10 Little Casterton Rutland

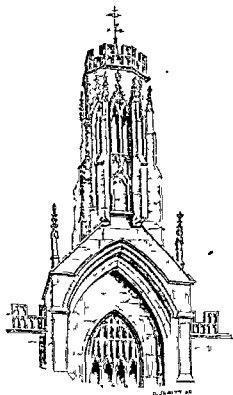
Bell cots for the larger bells are generally at the west end and usually rise above the roof the west wall being carried up with openings to receive them sometimes a single bell only more often two and occasionally three but this is rare. The double bell gable as it is frequently called is found abundantly in the Early English style in most parts of the country though more abundant in some counties than in others especially in Rutlandshire some of these are finished by a single small gable over the two openings as at Manton (9) and this is the most common plan. In other instances there are two small gables one over each opening as at Little Casterton Rutland (10) and Penton Mewsey (11) Hants. The bells are usually



11 Penton Mewsey Hants.

hung in these openings, simply on a pivot, to swing backwards and forwards, but sometimes there is a wheel attached, as at Manton. In general the ropes are brought down through the roof, and the bells rung from within the church, but in some cases the ropes are brought down on the exterior of the wall, and the ringers stand on the ground outside of the church.

The various contrivances for strengthening the wall on which the bells are carried are also deserving of particular attention; the most usual and obvious one is by buttresses; of these there are commonly two, sometimes one only, and sometimes three; when there is a central buttress there are commonly two small west windows, one on each side, and these are sometimes so placed as to be combined in appearance into one in the interior, the wall between being splayed nearly to an edge; this arrangement occurs at Wantage, Berks, and Wilcote<sup>a</sup>, Oxon, and is not uncommon. In some cases however the central buttress is pierced for a single lancet window, widely splayed within through the thickness of both wall and buttress, as at Manton, Rutland. These buttresses were sometimes found insufficient for the weight and play of the bells, and an additional projection was given to them, as at Forest Hill<sup>b</sup>, Oxon, where one buttress has been added to, considerably more than the other, the effect of which is very singular, though when the situation is considered it is easily explained; this example is strikingly picturesque. Some of the examples which have been referred to belong to the Decorated style, and such bell-cots may be found in Perpen-



12 St Helen's, York

<sup>a</sup> See an engraving of it in the Guide to the Neighbourhood of Oxford, p. 272

<sup>b</sup> Ibid, p. 160.



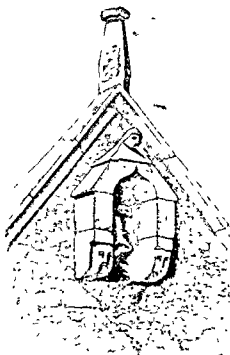
dicular work also, but they are more common in Early English.

Another contrivance for strengthening the west wall when it carries the bell, is to throw an arch across it from buttress to buttress, either in the interior, as at Strixton, Northamptonshire, or on the exterior, as at St. Helen's, (12) and St. Michael-le-Belfry, (13) York; the first of these carries a sort of lantern bell-turret; the second has the bell-cot destroyed, but the corbels of it remain, and now carry a modern wooden structure for the same purpose. The wooden pigeon-house bell-cots, so common in many parts of England, seem to have been in some cases the successors of earlier wooden structures of the same kind; in other cases they have taken the place of the stone bell-gables above mentioned.

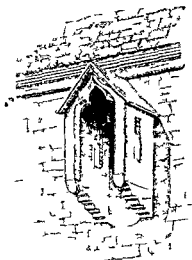
There is yet another class of bell-cots, less common



13 St. Michael-le-Belfry York



14 St. Michael-le-Belfry York



15 Cleeve Abbey Somerset



16 Welborne Norfolk

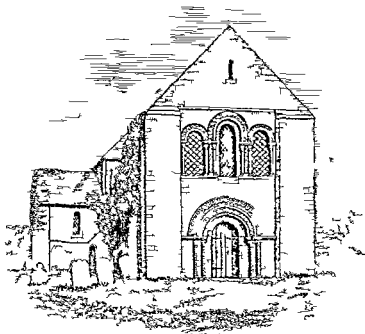
than either of the others, and comparatively little known, these consist of a sort of niche or canopy, projecting from the face of the wall to protect and contain the bell, a beautiful example of this occurs at Cleeve Abbey, (15) Somersetshire. Other examples occur at Welborne, (16) Norfolk, both of which are very elegant and beautiful work, and at Godshill, (14) in the Isle of Wight, which is more clumsy, and seems to be of earlier character.

Mention may also be made of a sort of small west towers, which may be considered as intermediate between bell turrets and regular towers, the west wall of the church is carried up and forms the west side of the tower, but the other three sides are carried up only from the roof of the church, and supported within on tall and slender piers and arches, these have been frequently introduced at a date subsequent to that of the church, as at Wood-Eaton and Black-Bowton, Oxfordshire, but sometimes this arrangement is original, as at Nun-Monkton, Yorkshire, a very beautiful specimen of Early English work. In this instance there are three lancet windows in the west end, the centre the highest, carried up into the tower, and opening within under a very tall tower-arch, the two side windows also opening within on each side of the piers of this arch, there being no aisles the effect is singular, but must have been strikingly beautiful when perfect.

For some of the sketches made use of to illustrate this paper we are indebted to the kindness and liberality of Miss Wolloughby Moore.

# NOTICES OF THE PRIORY OF SOUTHWICK, IN THE COUNTY OF SOUTHAMPTON

COMMUNICATED AT THE ANNUAL MEETING OF THE ARCHAEOLOGICAL  
INSTITUTE AT WINCHESTER SEPTEMBER 1845



View From S. S. Mary's Church. Front view. A.D. 33—53

THE stores of valuable information connected with the history of monastic and other ancient establishments in these kingdoms preserved in the muniment chambers of the chief landed proprietors of the country are of considerable extent and in many instances almost unknown even to their possessors. It may be hoped that the periodical visits of the members of the Archaeological Institute to various localities chosen as the place of their annual assembly must tend to stimulate enquiry as well as the disposition to preserve these or similar memorials of every kind and to draw forth such concealed treasures important in a high degree to the Archaeologist as affording evidences not merely of local or personal history but of the customs the habitual feelings and earnest

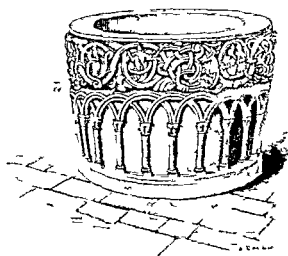
piety of our forefathers In the majority of cases, documentary evidences, connected with abbey lands, did not accompany the grants to private individuals, after the dissolution. They were either reserved by the crown, or, too frequently, perished in the fearful crisis of rapine and confusion, in which the religious establishments of this country were extinguished. The apprehension lest possessions, to which a curse often seemed to be attached, should at some subsequent time be reclaimed, led doubtless to the wilful destruction of a large number of documents; some were preserved by the crown, and, in a few cases, the entire series of records and grants, connected with the history of a monastery, passed with the lands alienated, and have been preserved to the present time. A remarkable instance may be cited, in the Battle Abbey muniments, forming upwards of three hundred volumes, purchased from Sir Godfrey Webster, Bart, and now in the collection of Sir Thomas Phillipps, Bart, at Middle Hill. The voluminous evidences connected with the royal foundation of Southwick Priory\*, by like fortunate circumstances, not having been dispersed, have remained in the custody of the possessors of Southwick park. The praiseworthy care of Thomas Thistlethwayte, Esq., has recently caused them to be arranged in a most judicious and complete manner; transcripts of the more interesting documents have been made, abstracts and indexes compiled; and from these materials, by his kind permission, the following brief notices have been extracted.

The priory was originally founded, within the castle of Portchester, by King Henry I., for canons regular of the order of St Augustine. By his charter of foundation he granted to God, and to the church of the Blessed Mary of Portcestre, the same church of St. Mary, there founded by him, with the lands and tithes, and all things pertaining to the church; also certain rights in his wood of Kynges-dene, and in his forest; and confirmed to them the manor of Candevra (Candover), with certain lands in Suwika and Appelstede, which William de Ponte-archarum had given them; for the benefit of the souls of his father and mother, of William his brother, his ancestors and successors, and for the state and safety of his kingdom This charter is dated, "at Burnham, on my passing over the sea" Tanner, in his *Notitia Monastica*,

\* The name is variously spelt in the deeds and charters, Suwika, or Suwic, Suthwyk, Suthwick, or Suthweck, now written Southwick.

fixes the date of this charter in 1133, because among the names of the witnesses occur those of Nigel, bishop elect<sup>b</sup> of Ely, and Geoffrey, elect of Durham, who, according to Matthew of Westminster, and other chroniclers, were appointed to those sees in that year. This was the year in which Henry took his departure from England, never to return alive. It is remarkable also as being the year in which the bishopric of Carlisle was founded, and Athelwulph, prior of St Oswald's, consecrated the first bishop<sup>c</sup>.

It is important to be able to fix thus accurately the date of the foundation of the priory, because it enables us to settle with a greater degree of precision the date of the building of the very interesting Norman church, which still exists within the castle of Portchester, and retains much of its original character. The plan was originally cruciform, with the tower at the intersection, but the south arm of the cross has been destroyed. The west front is remarkably good, and affords a very interesting and valuable example, as very few Norman fronts have been preserved entire and unaltered. In the interior, along the walls on both sides of the chancel, and on the remaining transept, is a stone bench table, and over it a range of rude canopies, or an arcade, evidently unfinished.



THE BENCH TABLE

<sup>b</sup> There is a slight discrepancy between the charter as given in Ellis and Bandinel's edition of Dugdale's Monasticon and that in the possession of Mr Thistlethwaite. In the latter Nigel is styled

bishop. In the latter elect of Ely.  
<sup>c</sup> In the chronicle of John Brompton, the first bishop of Carlisle is said to have been Arnulph, abbot of St Botolph's.

The font is a very fine Norman example, with an intersecting arcade all round, and on one side a curious and valuable sculpture of the Baptism of Christ.

The priory does not appear to have been a foundation of much importance at first; for although many of the monkish historians give an enumeration of



Sculpture on the Font, Portchester

religious houses founded by Henry, the priory of Portchester, so far as I have been able to ascertain, is not mentioned. Probably it was intended only as a small religious fraternity, sufficient to supply the spiritual wants of the garrison and retainers of the castle.

The holy brotherhood, however, did not remain long in their original abode. Whether it was that they found the interior of a strong hold, in the turbulent and warlike times of Stephen, too little adapted for a religious life, or that they were tempted by the quiet seclusion of the spot which they selected for their new settlement<sup>a</sup>, it is certain that they had quitted Portchester, and settled at Suthwyk, within twenty years from the time of the foundation.

There is nothing to enable us to fix precisely the exact date at which this removal took place. But there are extant among the records of the priory two bulls of Eugenius III., by one of which he received the church and convent of Portchester under the protection of the apostolic see; by the second he received them again under the same protection, and decreed that the rule of the blessed Augustine should be inviolably observed by the prior and convent, and granted them the privilege of free sepulture, saving the rights and customs of the mother church. But this second bull is addressed to the prior of St. Mary, and the brethren of Suthwyk. Now the pontificate of Eugenius III. began in 1145, and ended, with his life, in

<sup>a</sup> The canons seem to have found the new settlement not altogether comfortable in some respects, for there is extant a letter from Pope Nicholas, permitting them to wear caps or amices, during

divine service, on account of the coldness of the situation provided that due reverence were observed on the reading of the Gospel, and at the elevation of the host.

1153, so that it would appear that the removal from Portchester to Suthwyk must have taken place within that period. It seems not unlikely that this removal of the convent so soon after its foundation may account for the unfinished condition of some of the details of the church of Portchester, such as the arcade at the sides of the chancel, and the north transept.

After the removal the priory grew rapidly in importance and affluence, and enjoyed no ordinary share of royal bounty and favour. Almost all the kings from Henry II to Henry VIII including even that great spoliator of religious houses granted to the canons charters of protection or very frequently the more substantial benefits of immunities, gifts of lands manors and churches. In the reign of Henry II they possessed the churches of Portchester, Wymering Portsea Shalden Nutley, and Wanstead, with the chapels of Widley, Wallesworth, and Candever Scudland<sup>r</sup>, and of Imbeschet (Empshot), of St James, without the priory gate, and of the blessed Thomas the Martyr, in the parish of Portsea. To these were afterwards added the churches of Swindon, Burhunt and St Nicholas, West Burhunt.

While the prior and canons of Suthwyk were themselves the objects of such pious liberality, they were, at the same time, engaged on a work, of which the beneficial effects are felt to this day. We learn from the Suthwyk records that the inhabitants of Portsmouth are indebted to the liberality of the prior and canons of Suthwyk for the structure which is now the parish church of Portsmouth. There is a charter of privilege granted by Richard Toelue bishop of Winchester, to the prior and canons, concerning the chapel of the blessed Thomas the Martyr, in the parish of Portsea, which they had begun to build with the advice and consent of the bishop. It is well known that this prelate took an active part in the persecution of St Thomas of Canterbury, and was even excommunicated on that account. After Becket's murder he repented, and is supposed by Milner to

have founded the hospital of St Mary Magdalen, near Winchester, in token of his penitence. The building of the church of Portsmouth, by Toclive's advice and co-operation, and the dedication of it to the memory of the martyred archbishop, may be taken as another proof of his sincere penitence. This record enables us to fix with some precision the date of the building, for Toclive's episcopate began in 1174, and ended in 1188. Amidst much alteration and addition, there are many portions of the present edifice which may be assigned to that date. It was built on a site given by John de Gisors, in a place then called Sudmede. In 1196, Bishop Godfrey de Lucy consecrated a burial ground at this church, on account of the great distance from the parish church of Portsea.

But to return to the priory of Suthwyk: from King John the prior and canons obtained Colmere and Dene, in the county of Hants; this latter place no doubt derived the name of Prior's Dene, by which it is known at the present time, from having been the possession of the prior of Suthwyk. From Henry III. they obtained the privilege of holding a market every Friday, and of having every year a fair of two days continuance in their town of Suthwyk, on the eve and day of the Assumption of the Blessed Virgin Mary; this fair was afterwards transferred to the feast of St. Philip and St. James, and two following days, by charter, in the fifth year of Henry VIII, 1514. From the two first Edwards they obtained grants of free warren in all their demesne lands of Suthwyk, West Burhunt, Baseville, Hyppelye, Crofton, Stebyngton near Portsea, Newland, Avedemere, Mundesmere, Candover, Elsefield, Colmere, and Dene, in the county of Southampton, Fissebourne in Sussex, and Clenefield in Oxfordshire.

Edward III. was a considerable benefactor to the priory. From the terms of his grant, dated at "Wyndesore, the 10th day of July, in the year of our reign, of England the 20th, but of France the 8th," A.D. 1346, it appears that the lands of the priory of Suthwyk, almost under the very walls of the castle of Portchester, had suffered considerably from the attacks and reprisals of the enemy. This probably happened in the 13th year of his reign, soon after the breaking out of the war with France. In that year a powerful French fleet committed dreadful ravages along the south coast of England;



on Sunday the 5th of October 1339 the invaders seized the town of Southampton while the inhabitants were at church plundered and almost totally destroyed it by fire. In consideration of the damages and grievances thus states the grant which the prior and convent have sustained by burnings and destructions committed in their manors possessions and benefices near the sea by his foreign enemies hostilely invading those places and in consideration also of the heavy charges which they have sustained and do daily sustain by the resort of himself his nobles and others to the priory on their passage towards parts beyond the sea Edward granted to them the lands of Crowker and Lurlyngton with right of free warren and the advowson of the church of Lurlyngton which had come into his hands as an escheat by the forfeiture of the celebrated Hugh le Despencer his father's unhappy favourite and were then held for life by John de Montgomery

interesting when we remember how ignorant we are of every thing connected with the family and parentage of William of Wykeham. His father, mother, and sister, were buried in the church of Suthwyk priory. This appears from an acknowledgment of a payment, by Thomas Ayleward, one of the executors of William of Wykeham, to Prior Thomas, of £50, in part payment of 100 marks, for the works of the church at Suthwyk, and especially for the roof over the vault in which the bishop's father, mother, and sister were buried. This document is dated April 8, Henry IV. 1407<sup>5</sup>. As there is no special provision left for this purpose in Wykeham's will, as given by Lowth, this money must have been paid out of the residuary estate, left to be disposed of at the discretion of his executors.

Of the ancestors of William of Wykeham we know only that his father was called John, his mother Sibil, and that they were buried at Suthwyk. Every fact connected with the name of Wykeham deserves to be sought out and recorded. It is pleasing to find him, immediately upon his elevation, mindful of the place which contained his parents' remains, and so anxious to make provision for that which he believed to be conducive to the eternal peace of their souls

Notwithstanding his liberal benefaction to the priory, a few years later he seems to have had reason to be displeased with the state of discipline and order in the house; for he held a visitation of the convent, "*tam in capite, quam in membris,*" and issued some severe injunctions against divers breaches of the conventual rule, and even against some more serious offences. These injunctions are dated at South-Waltham, August 22, 1397.

An event of considerable historical importance took place in the priory of Suthwyk, in the reign of Henry VI. According to Fabyan and Holinshed, the nuptials of Henry with Margaret of Anjou were celebrated there in the year 1445, being the 23rd of his reign. There is no direct confirmation of this, indeed, in the records of the priory; but there is a charter of Henry VI. to the prior and convent, dated March 10, in the 24th year of his reign, A D. 1446; and a second

<sup>5</sup> The receipt for the remainder, dated May 3, 8 Hen. IV., (1407) is interesting, as shewing the value of silver at the time. It states that it was paid by one pair of silver candlesticks, of the weight of five

pounds ten ounces, price of the pound 24s; and by one pair of silver gilt basons, of the weight of five pounds, price of the pound 30s.

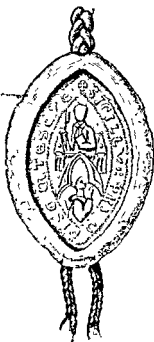
dated July 16, in the same year, which may be taken as corroborative evidence of the statements of Fabyan and Holinshed: the privileges and immunities granted in these charters are so ample as to shew that the king had some special reason for bestowing on the priory an extraordinary measure of his royal bounty and favour.

From this period to the time of Bishop Fox the annals of the priory are entirely destitute of interest. During his episcopate, in the 10th year of Henry VIII., 1519, the priory church was struck by lightning, and during the repairs it fell in. It was restored by public contributions. The sum raised for this purpose was £530. The name of Bishop Fox occurs among the contributors.

This was an ominous foreboding of that more fatal storm which was soon to burst over the priory, and to scatter its inmates for ever. At its dissolution the site was granted to John White, Esq., of Southwick, in consideration of £25l. 13s. 4d., from whom it has descended, through the Nortons, to Thomas Thistlethwayte, Esq., its present possessor. Its revenues at the dissolution were valued at £324. 17s. 10½d. in the gross; £257. 4s. 4d. net. The present remains of its buildings consist of little more than foundations of a few walls.

Amongst the "Chartæ Antiquæ," preserved in the Augmentation Office, there is a document, dated A.D. 1189, to which an impression of the common seal of the priory is appended. It bears no legend, and exhibits a church, with its porch, nave, and tower. The counter-seal was an intaglio, bearing the device of an eagle, with the legend SPIRAT . VERVM . VICTVS . SPIRAT. Of the ancient matrix of the Southwick seal, now preserved in the British Museum, a representation is submitted to our readers, as an interesting addition to these notices of the priory.

W. H. GUNNER.



Seal of the Priory of Southwick.

## TOWYN-Y-CAPEL,

AND THE RUINED CHAPEL OF ST BRIDE ON THE WEST COAST OF HOLYHEAD ISLAND WITH NOTICES OF THE CURIOUS INTERMENTS THERE DISCOVERED

*Communicated by the Hon WILLIAM OWEN STANLEY, M P, and read at a Meeting of the Section of Antiquities during the Annual Meeting of the Archæological Institute at York*



Towyn-y-Capel Holyhead

At a distance of about two miles and a-half from the town of Holyhead, on the old London road, in the direction of the four-mile bridge, a steep descent leads to a level tract of land, about a quarter of a mile in length, composed of drifted sea-sand, now covered with short and beautiful green sward. At this spot the sea, at high tides, meets within a few hundred yards, almost severing the Island of Holyhead into two distinct parts. The public road crosses this space, and on the westward of the road, at a distance of about one hundred yards, rises a green mound about thirty feet in height, and 750 ft in circumference at the base. On the summit of this mound are seen the foundation walls of a small chapel, which has given the name of Towyn-y-Capel, the Bay of the Chapel, to the beautiful inlet, on the shore, and in the centre of which the mound is situated. Towyn signifies, in Welsh, a sandy bay.

This bay is of considerable extent, and deeply recessed from the iron-bound coast, which forms the northern side of Caernarvon bay: a frowning and jagged barrier of rocks guards the entrance, and breaks the heavy wave which

flows from the south-west, warning the sailor to keep at a distance from this dangerous coast

The ancient name of the chapel, the remains of which are still visible on this mound, was Llan Sant-Fraid,—the church of St Bridget, or by contraction, St Bride. She was born in Ulster soon after the establishment of Christianity in Ireland, and received the religious veil in early youth from St Mel, the nephew and disciple of St Patrick. St Bride formed for herself a cell under an oak, thence called Kill dara, the Cell of the Oak, and subsequently, being joined by others of her sex, formed a religious community, from which several other nunneries in Ireland derived their origin. She was

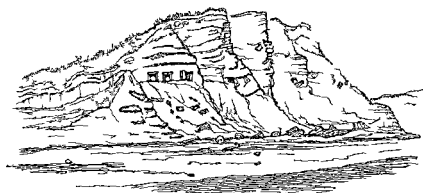
great number of graves, arranged in four or five tiers, one above another, at intervals of about three or four feet. These graves are of the ordinary length of a human body, measuring from six to seven feet in length, their height being about two feet; they are generally formed with about twelve stones, rough from the quarry of the slaty schist of the district; three stones compose either side of the grave, with three at the bottom, and three placed as the top or covering. The bodies were laid, invariably, with the feet converging towards the centre of the mound, the head being towards the outer side: the arms were extended by the side of the corpse: and a dark-coloured deposit in the bed of sand whereon the skeletons lie, still shews traces of the decomposition of the body. When first opened, these graves are found to contain a layer about six inches in depth, of sand, on which the bones rest; over the remains there is also a layer of sand, about six inches deep, leaving a vacant space of about a foot between it and the stones which form the covering of the grave. No indication of clothing, no weapon, ornament or any other object, has ever been found with these human remains, as far as I can ascertain; and in the numerous graves which I have examined, when freshly opened, nothing has appeared, differing from the description above given. The skulls appear, mostly, from the sound state of the teeth, which are little worn, to have been those of young persons, and they are of large size. Towards the upper part of the tumulus, under the remains of the chapel, there is a great mass of human bones; and occasionally the perfect skeletons of children have been found, without any stone cist or grave, intermixed with the sand, and quite embedded in the walls of the chapel. In one part, at a depth of about three feet below the surface, and for about three feet in length, a stratum of charcoal, or burnt wood, and a dark substance resembling burnt bones, is visible; but the extent of this layer beneath the surface cannot as yet be ascertained<sup>b</sup>.

The foundation walls extend to a depth of eleven feet into the mound; they measure about four feet in thickness; the lower portion being formed of dry masonry, and the

<sup>b</sup> The following measurements will suffice to give a correct idea of the size of the tumulus, and ruined chapel —

Diameter of the mound, from N. to S	250	ft.
Diameter of the area on the summit	50	—
Circumference at the base	750	—
Circumference of the area	150	—
Height of the mound above the surrounding sward	31	—
Height above the shore	36	—

upper part constructed with mortar containing numerous sea shells. A mass of stones and mortar surrounds the area or summit of the mound on which the walls of the chapel are constructed apparently as a support to the foundation. The dimensions of the little building seem to have been about thirty or thirty five feet by twenty two feet six inches.



These singular places of interment have from time to time been exposed to view during stormy weather or in consequence of a fall of the sand as the mound is by degrees undermined by the sea. The number of graves which have been brought to view since the year 1823 when attention was first excited by my considerable discovery of human remains at this place may be estimated at about sixty or seventy. The third part of the mound has already been washed away and disappeared. The representation at the head of this notice sketched during the last winter exhibits the western side with the shore of the bay of Towyyn y Capel. A tier of several recently exposed graves appears about twelve feet above high water mark. In the distance are seen the heights of Snowdon and the Caernarvonshire hills in the neighbourhood of Llanberis.

At the spot where this mound and chapel stand the parish of Holyhead is divided from that of Rhoscolyn by the isthmus which has been described measuring at high tides not more than 300 yards in width. It may deserve notice that under the sandy shore of Towyyn y Capel lies a stratum of peat which is used for fuel by the inhabitants of the Island. It extends nearly to low water mark and seems to indicate an encroachment by the sea at this place or possibly a depression of the strata over which have been formed an accumulated bank and dune of sand by the action of sea and winds. The mound on which the Chapel of

St. Bride was raised, is visible from the Chapel Lochwyd on Holyhead mountain, from Bardsay Island, and various prominent headlands on which in early times anchorites had fixed their abodes.

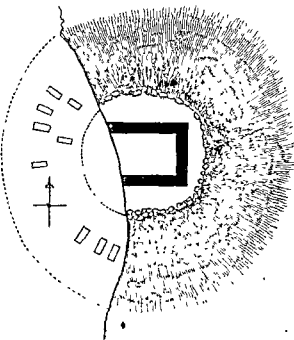
It appears that no similar instance of interment in graves formed indiscriminately, as regards the point of the compass towards which the feet of the corpse were laid, has been noticed. The formation of successive tiers of graves in such a tumulus of sand is also a circumstance of unusual and curious nature. It is not easy to determine whether these cists could have been formed in the side of the tumulus, after the sand had become accumulated into a mound, or whether its formation may not have been, in great part, artificial, graves being constructed with flat stones, and sand heaped thereon in successive tiers, so as ultimately, with the assistance of the drifting of sand from the neighbouring shore, to form the mound, which served in after times to support the Chapel of St. Bride. The inhumation without any regard to the position of the corpse towards any particular point of the compass, appears to connect these interments with the usages of primeval tribes. It may be conjectured, that, in later and Christian times, the ancient cemetery of the district, doubtless regarded with some measure of veneration or respect, was still used as a place of burial, as shewn by the numerous human remains found under and around the chapel, deposited without any cist, as customary in earlier ages; and that the spot was hallowed by the erection of a Christian chapel over this remarkable assemblage of heathen sepulchres.

About the middle of the fifth century, indeed, the Island of Anglesea appears to have been ravaged by invasions of the Irish Picts: they were repulsed by Caswallon Llaw hir (long hand), who was sent by his father to oppose the invaders. About A.D. 450 he fortified a post at the spot now occupied by the church of Holyhead. A great slaughter of the inhabitants had occurred at a place called Tyn Dryvel, near Aberfraw, and the spot is still known by the name Cerrig y Gwyddel, (the Irishman's stones.) At this time came Caswallon, who routed the Irish, and pursued them to Holyhead, where their vessels lay; a second conflict took place there, in which Caswallon slew Cerigi their leader, and subsequently fortified Holyhead with a wall, now called Mur-Caswallon. According to tradition, he tied his men together, previously to



the battle, to prevent their breaking their ranks, an expedient to which allusion is made in the Triads\*.

The spot which has been described, on the western shore of Holyhead Island, may, very probably, have been the scene of this cruel contest. The Irish were routed near Aberfraw, about ten miles distant; they fled towards their boats, and made their last stand on the narrow isthmus, defended by the sea on either side, with a plain adjoining, upon which their force might be drawn up. Here Caswallon must have sought to pass in crossing from Mona to Holyhead Island by the line of the old road. The Irish made stout defence to save their vessels, but they were defeated, Cerigi their chieftain was slain, and, possibly, the corpses were interred indiscriminately, forming the accumulation of remains found in the centre of the mound under the chapel. The single interments, in rudely formed cists around the tumulus, may have been those of chiefs who fell on this occasion. Again, the supposition is admissible, that these were the remains of the islanders massacred by the Irish, previously to their repulse by Caswallon. Cerigi, who fell in the fight, was regarded as a saint by the Irish, and his shrine was even long-time venerated in a chapel within the churchyard of Holyhead, called Eglws y Bedd (church of the grave), or by the British, Capel Llan y Gwyddel. The ruins were removed not many years since. It may reasonably be surmised that the spot where the bones of his victims reposed would be viewed with no common veneration, and might become the habitual burial place of successive generations of their kindred or descendants.



\* See Howland's *Mona Antiqua*

## SOME NOTICES OF RECORDS PRESERVED AMONGST THE CORPORATION ARCHIVES AT SOUTHAMPTON.

*Communicated to the Historical Section, at the Annual Meeting of the Institute at Winchester, in September, 1845.*

AMONGST the miscellaneous records and accounts relating to the administration of affairs in the corporate towns, much curious information may be gathered, in reference both to local history and customs, but not less illustrative of the gradual establishment of the commercial greatness of our country, the progressive extension of its manufactures, and of numerous points of statistical enquiry, important both to the historian and antiquary. Municipal archives, in too many instances, have suffered from the want of a due appreciation of their general interest; the apprehension of some improper use being made of information gained by their perusal, and still more the difficulties of decyphering and interpreting the antiquated writing or obsolete expressions, which they present, have often proved insurmountable impediments to the prosecution of enquiry. It may, however, confidently be anticipated that the Annual Meetings of the Archæological Institute in the great towns of the empire will hereafter tend to arouse a more lively care for the preservation of such memorials, and that having been classified and arranged they may become readily available for any object of useful investigation.

There is no ground of complaint of neglect, or any difficulty in obtaining access, as regards the muniments of the town of Southampton. Mr. Rushworth Keele has kindly placed in my hands a large collection of extracts from documents preserved in the corporation chest, and from these I have compiled a few brief notices and particulars, which I have thought might prove not altogether uninteresting to the readers of the Archæological Journal.

I propose to give a concise account of the records themselves, and to make a few extracts illustrative of manners, prices, and peculiar customs in use at different periods in the town.

The most ancient charters are those of 1 John, and 36 Hen. III. The first contains the earliest evidence of mercantile prosperity, in a permission to the burgesses to pass unchallenged through all territories subject to the king.

The second granted to them freedom from arrest, (except in certain peculiar cases) the return of all writs touching Southampton and its liberty, with permission to choose their own coroners subject to the justices in Eyre. Many other charters were granted by subsequent kings, that of the 25 Hen VI being chiefly worthy of note, on account of the license given in it to the citizens to purchase lands, notwithstanding the statute of mortmain, and of the statement that Portsmouth was at that period within the liberty of Southampton.

The corporation is very rich in documents, rolls, and registers and of these the following may be enumerated as the most deserving of notice.

The first, entitled "Liber Niger," commencing 16 Rich II A D 1393, and ending 1620, contains enrolments of private charters, with a deed for a free grammar school in the town.

The second entitled "*Liber Remembranciarum villæ Southamptonæ*," A.D. 1455, is full of miscellaneous matters of considerable value to the student of the local antiquities of the town but of little comparative interest to the general reader.

The third is entitled "*A Book of Fines, Amerciaments, &c* from A D 1489 to A D 1593."

The fourth is a book endorsed 'Entry of Burgesses from 1496 to 1704,' at the end of which is a census of the population, taken Sept 20, 1596, from which it appears that the total number of residents at that period was 4200, of whom 784 are rated as able men while the aliens and their families amount to 297.

The fifth is entitled "*A Book of Remembrances*" for the town of Southampton from 5 Hen VIII to 1601, the information, however, contained in it is of a purely local nature.

Besides these which are perhaps the most important, there are many other volumes containing a vast amount of miscellaneous information, relating to the medieval history of the town, such as *Enrolments of the Statutes Merchant* from 39 Eliz to 2 Jac II, the *Steward's Book* of accounts from 1432 to 1699, *Journal of the Corporation Proceedings* from 1602 to 1612, *Books on the Brokage and Assize of Bread* from 1440 to 1694, and others belonging to the *Linen and Woollen Halls* from 1552 to 1576. There are also the *Musters Books* for the years 1544, 1555, 1567, 1579, 1583, 1589, and one without date, at the end of which is a census of the inhabitants able to bear

arms, from which it appears that there were, in all, 495, of whom 421 were considered *able* men, including 208 furnished with *callivers*, 33 pikemen with *corslets*, 54 archers, and 125 billmen.

There are also a large collection of *Books of the Court Leet*, from the presentments at which I have made several extracts; *Town Court Rolls* of the time of Henry VI., *Admiralty Court Books* from 1556 to 1585, and one very curious book containing matters of the times of Edward I., II., and III., with brief notices of charters granted to different cities and towns in England, and the laws of the guild of Southampton in Norman-French.

I now propose to give a few extracts, chiefly from the Court Leet Books. I cannot but notice the jealous care with which the jury of the Court Leet watched over the general interests of their fellow citizens, checking all encroachments on the common lands, lest, though originally of small importance, they might grow up into a prescriptive right, and removing obstructions and nuisances in the highways and streets. Thus, under date 1567, we find a long presentment regulating the period of the year at which cattle should be placed on the commons of the Salt-marshes, Houndwell, and Hoglands, respectively. The brewers are ordered to dig no clay in the Salt-marsh, because it is town land: a man named Rock is presented for having encroached with his garden "the value of half a yard" into Houndwell Fields: and a remonstrance is entered against the *sowing of woad* in Hogland, because "the common sort of the people find themselves greatly grieved withal, for that after *woad-sowing*, there will grow no grass or any thing else, for the cattle to feed on."

Nor do they appear to have been less attentive to the moral condition of their town, than to their manorial rights. The presentments at the Courts Leet bear constant testimony to the desire of promoting, as far as possible, good order and good manners. Thus, in 1607, three "*churmagdes* were presented, two of them because they had no present employment; both were required to put themselves immediately to service, or to leave the town." In 1608, a person named Warde was presented "for letting his apprentice go up and down the street, and was ordered to take the boy into his service, and do him reasonable correction as the law requircth." In 1609, three men are ordered to pay each 3*s.* 4*d.* for tippling

all the afternoon, and the host to pay 10s, and in 1632, the innholder of the Crown was fined 10s for entertaining a *dancer* and some *servants of the town* late at night, and in a disorderly manner. In cases of *slander* and *evil speaking*, a similar authority was exercised. Thus, in 1608, a woman was ordered to leave the town who had been guilty of slander, and when, a few days later, it was discovered that she had not gone away, and had repeated the offence, she was condemned "to be set in a cage with a paper before her." In 1633, Mrs Knott was committed to the workhouse for scolding, brawling and fighting with the wife of another man, while there is a presentment in more than one year, that "there is sad want in this town of a *cacing stool*, for the punishment of scowlds and such like male factors," a method of punishment now altogether obsolete, and, owing to the change of manners, less salutary and necessary than in former ages, but one which from more than one occurrence of the name among these papers, we presume to have been a formidable object of terror.

Nor was the enforcement of necessary discipline the only instance of a direct control over the town. We find many instances in which the mayor and corporation interfered directly with the prices of different articles of consumption. Thus, in 1606, "the Mayor and Justices of the Peace, finding that the price of malt is now sold after *two shillings the bushel* and not above," order "that, from and after Laster Day next, the beer drawers of this town shall not make nor sell but two sorts of beer, and shall sell the double beer at 3s 4d the barrel, and their ordinarie at 2s and not at any other price whatsoever." A few years later, on the humble suit of the brewers, stating that malt was at 2s the bushel, and hops at 8l the hundred, order was given that they should brew and sell their double beer at 4s and ordinary at 2s. A similar order is laid more than once upon the chandlers, and, in 1631, the vintners are enjoined not to sell their Gascoigne wine at more than 6d the quart. Again, we find regulations as to the price of horse hire, which throw considerable light on the value of money and the price of labour at the period. Thus, in 1577, there is an order, that none keeping horses or beasts for hire shall take for a journey of eight days or under, to London or Bristowe above 6s 8d, and for every day after the said eight days be expired, not above

10*d.* by the day ; while for a ride to Sarum, and home again in one day, he was to receive 16*d.* for that day and not above.

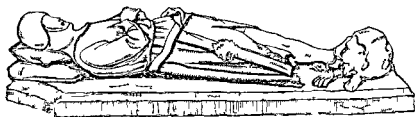
Many other curious notices deserve attention, and I may mention a few items of expenditure, of peculiar interest from the occasions on which they occur or the names with which they are associated. Thus, in 1462, there are entries of 1*s.* having been paid to a man for riding to Winchester "to warn the mayor of the fleet of schyppys that were under the *Wyth*, (Wight) ;" of a pipe of wine sent to the "erle of Kent, that time he hied to seward," (towards the sea,) which cost 3*l.* 6*s.* 8*d.* ; of the cost of a guild dinner, in the early part of the reign of Edward IV., which amounted to 2*l.* 2*s.* 10½*d.* ; and of various presents made to the king (Edward IV.) and principal nobility, to the former a hogshead of red and white wine, which cost respectively 1*l.* 3*s.* 4*d.* and 16*s.* 8*d.*, a gallon of Ypocras 2*s.* 8*d.* ; to Lord Rivers, two gallons of white wine and the same quantity of red wine, which was valued at 2*s.* 8*d.* There is also a note, that 2*l.* 12*s.* 6*d.* was expended by the mayor and his retinue when, in 1469, "he rode to London, to reckon with the erle of Warwick, and was there twelve days "

I will add only the following notices, extracted from some of the miscellaneous papers, which do not seem strictly to fall under any of the heads under which I have arranged my previous selections.

One of them relates to the suspicion, against a widow, of witchcraft, 1579, on which occasion an order was given "that five or six honest matrons doe see her stripped, to the end to see whether she have any bludy mark on her body, which is a common token to know all witches by." In 1577, a charge is preferred against the brewers, and they "are commanded to use no more iron-bound carts, for that it is great decay not only of the paved streate, but also causeth his beere to work uppe, in such sort that as his barrel seemeth to be full when they are brought, and when they are settled, they lack, some a gallon of beer and some more, to the enriching of the brewers, and the great defayte and hindrance of the town." And there is a singular order, "that the barbers henceforth shall not trym anie person on the Sabbath day, unless it be such gentlemen-strangers as shall on that day resort to the town."

## THE CROSS LEGGED EFFIGY AT HORSTED KEYNES SUSSEX

WITH SOME REMARKS ON EARLY EFFIGIES OF DIMINUTIVE DIMENSIONS



THE interesting little effigy at Horsted Keynes which inclusive of the lion at the feet is not more than 2 feet 3 inches long lies in the wall on the north side of the chancel under an Early English trefoil headed recess with chamfered edges 2 feet 10 inches in length and about 2 feet and a half from the floor. The church itself which was originally cruciform is an Early English structure and lancet windows still light both sides of the chancel. For some time this effigy lay on a window sill in the south transept but as it exactly fits this recess which unless it was made to serve the purpose of an Easter sepulchre seems to have had no other assignable use and as the parts of the effigy most effectually protected by the recess are those which are best preserved and no other appropriate place for it appears in all probability it was originally placed where it now lies and had not long been removed. It is of a fine grained oolite or a sandstone more likely the latter, closely resembling Caen stone in colour and was it is evident carefully executed but has suffered both from time and ill usage although less than might have been expected. The effigy and the slab on which it rests are apparently one piece of stone. Until recently the whole was moveable but it is now fixed. Possibly it was moveable in order to allow the recess to be used at Easter for the sepulchre.

It represents a cross legged knight such as is commonly mis-called a 'Templar' of the latter part of the reign of

Henry III., or the beginning of that of Edward I., in the military costume of the time. As the mail does not appear to have been executed in sculpture, it was probably painted on the stone; for though no trace of colour has been discovered on it, the parts best protected where mail would have been apparent, namely, portions of the head, neck, and arms on the inner side, are remarkably smooth. If any remains of colour exist there, the light is very unfavourable for the discovery of them \*.

The knight is habited in a capuchon, which covers the head and neck, and somewhat overlaps the hauberk and surcote, like a small early camail, a hauberk with the stiff folds of the sleeves above the elbows strongly shewn; a surcote thin at the shoulders, moderately full about the breast, reaching nearly halfway between the knee and the ankle, open in front from a little below the sword-belt downwards, and falling thence in large folds on both sides, so as to discover the thigh of the left leg which crosses over the right, but the outline of this opening and the left leg are very rough from decay or ill-usage. The surcote is confined at the waist by a belt fastened with a buckle. The general costume and style of the figure leave no doubt in my mind of the capuchon and hauberk having once borne indications of mail either chiselled or painted. There is no shield or guige, nor was there ever any. The sword-belt passes obliquely over the hips, as is usual in effigies of the period, and it is attached to the scabbard at two places, so as to give the sword a slanting direction. The handle of the sword and the lower half of the scabbard are gone. The details of the sword-belt and the attachments of it to the scabbard are very good, and resemble what are found in some of the earliest brasses. The hands must have been brought together on the breast in an attitude of devotion; but these and the greater part of the fore-arms are broken off and have disappeared. The left leg, which, as before noticed, crosses over the right, is a good deal worn away at places, so that the form of it is much injured. The legs and feet no doubt once appeared in chausses of mail, though no trace of mail can be discovered on them. The point of the spur on the left foot is broken, but what remains of it, together with that on

\* It is very probable that the figure had undergone some process of cleaning, several years since, which obliterated the traces of mail, and other more minute details.



the right foot, which is not in complete relief, shews they were single pointed spurs with angular shanks, whether each was fastened by one strap or more I could not satisfactorily ascertain. The head rests on two cushions, the upper one lozenge shaped, the lower rectangular. I have stated that a capuchon covers the head but there is reason to believe that over the upper part of this was originally represented a coif of mail (*coiffe de mailles*) or a coif of plate, (*coiffe de fer*, or *cervelliere*) for the part of the head which such a defence would have covered, is larger in proportion than is usually the case where there is a capuchon only, in addition to which the capuchon is narrower from just below the temples. This is hardly apparent to the eye for want of a good light, but may be readily perceived by passing the fingers lightly over either side of the head. The details of the coif may have been executed in colour only. It was hardly practicable to shew this in the sketch the place however where the contraction of the capuchon appears to commence is indicated by a faint line. The peculiarity just described, the mode in which the sword belt is attached to the scabbard, and the fact of the capuchon being separate from the hauberk, overlapping it and the surcote, have influenced my judgment respecting the age of this effigy, and have induced me to place it a few years later than I otherwise should. As the probable date of it, and of the recess in which it lies, corresponds so nearly with that of the church, I am disposed to think it was commemorative of the founder, or a considerable benefactor, whether buried there or not, and that it was executed soon after the erection of the church. The deceased might have assumed the cross under Prince Edward, soon after the termination of the barons' war.

Diminutive effigies like that at Horsted Keynes, in which the proportions are those of a man, are sometimes supposed to represent children, but I think without good reason.

An effigy is, *primæ facie*, to be considered as representing that, to which, having regard to the costume and general appearance, it bears most resemblance, irrespectively of its size, for it is unreasonable from size alone to infer that it was not intended for a full grown person.

Thus, a small effigy, apparently of a knight or priest, is to be taken as representing an adult, for till a certain age knight hood and priests' orders were not usually conferred, and we

have no reason *a priori* to expect to meet with an effigy of a child attired as a knight or priest.

If there be any instance of an effigy in which the features and proportions, or if the features be wanting, the proportions, are those of a child, while the habit is that of a knight, priest, monk, or nun, it presents a curious subject for enquiry; it is, however, surely to be regarded as an exception to the rule, and not as proving a general practice, so much at variance with what we know of the usages of the thirteenth and fourteenth centuries; especially as, a little later, small representations of grown-up persons on brasses were very common, and there is no good reason why the same practice should not have prevailed in stone.

The story of the boy-bishop at Salisbury cathedral needs confirmation.

Lysons describes the little effigy at Haccombe, Devon, as measuring 2 ft 2 in long, in armour, without a helmet. But I learn from the notes of a friend, who has had an opportunity of examining this figure, that instead of being in armour he wears close hose and a tight-fitting jupon, fastened all down in front.

The effigies of the two sons of Edward III., William of Hatfield and William of Windsor, on their tombs in York minster and Westminster abbey, are in a civil costume, which we may without difficulty imagine to have been worn by princes verging towards youth. But the former is said to have died at eight years of age: the age of the latter I have not been able to ascertain.

As to civil costume, I would remark that the boy, the youth, and the man may have been attired very much alike in the thirteenth and fourteenth centuries; and, seeing the early age at which girls married, they, with some slight differences, probably dressed as women at a time when we now should call them children. Hence perhaps the effigy said to represent Blanch, daughter of Edward III., is in the costume of an adult female, although if she died in 1340, she must have been a mere child.

Any child dying under puberty would, probably, be spoken of by the early writers as dying young, or even as dying an infant.

Mere infants were represented swaddled, especially on brasses. Stothard has given an example of a lady of the

thirteenth century holding a child in her arms but there is nothing worthy of notice in the dress<sup>b</sup> and the character of the little figure is precisely that of a child

Why full grown persons should have been represented by such diminutive effigies it may be difficult to discover As in the case of brasses in all probability economy sometimes of means and sometimes of space may have been occasionally influential But as these effigies occur where economy is not likely to have been much considered another motive *must* be sought It seems not unreasonable to surmise that they were placed with something of conventional propriety, where a portion only of the remains was deposited and as the full sized coffin or grave in other cases determined the magnitude of the effigy so the small receptacle for the heart or some portion of the remains led to a proportionate commemorative effigy I have stated that the hands of the Horsted knight were brought together on the breast It is by no means improbable they may have supported a heart as in some other examples

Small effigies once introduced in this manner it may have led to their being made simply commemorative in churches where it was wished to honour the founder or some great benefactor though no part of his remains was there interred but I am not prepared with any evidence of this

An instance may be cited of two full sized monumental effigies of a bishop namely, Peter de Aquablanca bishop of Hereford one of them being in his cathedral the other in the church of his native place Arguebelle in Savoy where according to Godwin his heart had been deposited<sup>c</sup>

I have not been able to meet with any well authenticated case of a diminutive effigy placed over the grave of an adult

The example of the effigy of a young female at Gyrton Northamptonshire is not quite satisfactory<sup>d</sup> I do not refer to brasses they are common and stone effigies considerably under life size are not rare

The following examples of diminutive effigies may be enumerated Mapouder Dorset—cross legged effigy 2 ft long

<sup>b</sup> This singular monument is at Scarcliffe Derbyshire

<sup>c</sup> See Mr Kerrie's account of this curious monument *Archæologia*, xv. p. 188 plate xl. In like manner there were duplicate effigies of King Richard I at Fontenault and Rouen and at places of

Queen Eleanor at Westminster Hilcoln and Black Friars, London.

<sup>d</sup> See Baker's Northamptonshire This figure probably represents Matilda daughter of Thomas le Gayton. It measures about 2 ft. in length

engraved in Hutchins's Dorset, iii. 278. Tenbury, Gloucestershire,—cross-legged effigy in mailed armour, 4 ft. long, represented as holding a heart. Ayot St. Lawrence, Herts,—effigy 2 ft 3 in. long, supposed to have held a heart between the hands, now broken. Bottesford, Leicestershire—effigy 22 in. long, Nichols, ii. 23. Dartington, Devon,—an ecclesiastic, 2 ft. 8 in. long. Other instances may be found at Little Easton, Essex (Gough), Cobberly, Gloucestershire, Anstey, Herts., and Long Wittenham, Berks. An interesting little effigy of white marble, now preserved in the abbey church of St. Denis, near Paris, represents Blanche d'Artois, grand-daughter of Louis VIII., who espoused, in 1269, Henry, king of Navarre, and, after his death, Edmond, earl of Lancaster, brother of Edward I. She died A D. 1302, and was buried in Paris: her heart being deposited in the choir of the conventual church of the Minoreesses at Nogent l'Artault, in Champagne, founded by her. On the destruction of that establishment, the effigy, which measures about 2 ft. in length, was preserved, and subsequently placed amongst the royal memorials at St. Denis.

W. S. W.

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## ANCIENT CHESS-MEN,

WITH SOME REMARKS ON THEIR VALUE AS ILLUSTRATIONS OF  
MEDIEVAL COSTUME

It may merit observation, that the chief interest in the careful examination of objects of mediæval date, fabricated even for the most trivial and homely purposes, appears to consist in their conformity to certain established conventional models of form or ornamentation, at each successive period. The singular truth with which their decorative accessories are invariably designed, as regards the costume of the times, the usual forms of letter employed for inscriptions, or similar details, stamp the antiquities of that age, inferior as they may be in comparison with the graceful proportion and chaste design of classical remains, with an attractive character, pleasing even to the eye of the inexperienced observer.

Productions of the highest class of antique art attract our admiration on account of their ideal beauty, and the combination of imaginative conception with perfect mechanical skill

which they display medieval antiquities, deficient, very frequently, in their artificial workmanship as in elegance of design, arrest our notice because they bear an impress of reality, because in each the practised eye may trace some evidence of the habitual feelings of our forefathers, of the train of their thought, of their superstitious weaknesses, or their devotion to high and noble purposes

At a period when, in default of a standing mercenary force, the safety of a kingdom lay in the military spirit which pervaded all the higher classes of the community, the strains of poetry and the fictions of romance aroused them to warlike deeds, the very light of heaven penetrated into their chambers, tinged with the colouring of some tale of prowess or chivalry portrayed on the glass in their casements, then household utensils, or the objects of their pastime, bore the impress of the spirit of an age of chivalrous enterprise. The toys of childhood seemed devised in order to instil that military ardour which should become the dominant principle of riper years, and even in the seclusion of domestic life the arras on the walls, the decorative accessories of the banqueting table or the bower, served to keep ever in view the more stirring attractions of the tournament and warlike enterprise. With this design, indeed, were the brilliant passages of arms in times of peace designed even the quenten, the diversion of the lower orders, bore the head of the Saracen, the object of most inveterate antipathy, so that even village sports were subservient to the purpose of keeping ever on the alert the spirit of valorous resolution, which has raised England to her position as a nation

Strutt has given representations of a very singular toy, of German fabrication, about the time of Henry VII. It is a small brazen knight equipped for the joust, so contrived as to fall back from the saddle when struck by a blow on the side or shoulder-shield. These diminutive combatants were mounted upon a platform with wheels, and violently drawn together by a string.\* An interesting illustration of such pastime occurs amongst the fine woodcuts by Burghmair, in the Weiss Kunig representing the education of Maximilian I., two children are there portrayed eagerly pushing their miniature horsemen one against the other. Still more curious, however, are some ancient chess-men which have been preserved in

\* Sports and Pastimes p. 112, pl. xi.

various collections To the remarkable discovery of a large number in the Isle of Lewis, in 1832, now deposited in the British Museum, we owe the highly curious remarks by Sir Frederic Madden, not less valuable in regard to the ancient history of the game, than as illustrative of peculiarities of costume during the twelfth century, of which few examples are elsewhere to be discovered<sup>b</sup>. The rich museum of northern antiquities at Copenhagen contains numerous pieces of similar character; they appear to have been chiefly fabricated in Iceland, and the material is not ivory, but the tusk of the walrus. In the cabinet of antiquities in the Bibliothèque Royale at Paris, there are a few chess-men of the same period, and of one of these, a warden, or rook, Mr Shaw has given a representation in his *Dresses and Decorations*. In the same museum may be seen a portion of the "jeu d'eschets," presented by Charlemagne to the abbey of St Denis, and inscribed with Cufic characters<sup>c</sup>.



Chessman in the Museum of the Society of Antiquaries of Scotland.

Two chess-knights and a warden, hitherto undescribed, of great curiosity as examples of military costume, have been preserved in our own country. The most ancient is a warden, formed of the tusk of the walrus; (?) it was presented to the Society of Antiquaries of Scotland by Lord Macdonald, and formed part

<sup>b</sup> See the accurate representations of these singular pieces in the *Archæologia*, xlv 203.

<sup>c</sup> See Willemin's plate, in his valuable *Monumens inédits*, Doublet, *Hist. de l'Abbaye de St. Denis*.

of an assemblage of remarkable objects of antiquity liberally communicated by the Council of that Society for exhibition at the recent Annual Meeting of the Institute at York<sup>d</sup>. It is of somewhat later date than the Lewis chess men and appears to have been carved towards the close of the twelfth or early in the thirteenth century. The warder is represented in like manner as those Icelandic specimens with sword drawn and the shield on the arm. On either side of the piece is an armed figure emerging from intertwined foliage of remarkable design: these warriors are clad apparently in mail the rings being expressed by a conventional mode of representation namely by rows of deep punctures with intervening parallel lines. The shield of one of them exhibits a bearing bendy of two colours the diapering of the alternate bends being expressed by punctures and there is a broad bordure which may be noticed also on several of the pieces found in the Hebrides. The other shield presents a fleur de lys dimidiated on a field diapered with frette lines. It may be doubtful whether these were properly armorial bearings but it deserves notice that one of the Lewis knights has a shield party per pale the sinister side being frette. Both shields in the piece here represented have this singularity of form that their points are cut bluntly off instead of being prolonged to an acute apex as usual at the period. There is no appearance of plate armour: the head is protected by the coiffe de mailles and the legs by chausses of the like armour. This curious warder measures in height three inches and five eighths.

In the Ashmolean Museum another interesting example is preserved: a chess knight formed likewise as it is supposed of the tooth of the sea horse and it is in no slight degree curious as an illustration of military costume. It presents the characteristic features of the earlier part of the reign of Henry III. or possibly the close of the times of King John. On either side of the piece is seen a mounted knight the intervening spaces being filled up with foliage: one of the warriors wields a sword whilst the other holds a lance looking backwards with a singular gesture of apprehension. The most striking feature of their costume is the large cylindrical

<sup>d</sup> The tanks of the collection at the  
assembled are specially due to Mr. Turner  
till the second of the Secretary of the  
to be for the kindred at the oblong

it is a valuable accession to the museum  
formed at York conveyed to it by the  
now lands on the same occasion



Chessman Ashmolean Museum, Oxford

hémaume, having a transverse *ocularium*, or *œilliére*, and a longitudinal rib by which it is strengthened, forming a cross on the face of this singular head piece. This kind of helm is of rare occurrence in monumental sculpture, examples are supplied by a cross-legged effigy at Whitworth, Durham, and another at Walcheren, near Stevenage, Herts\*. It occurs in the sculptures on the west front of Wells cathedral, erected by Bishop Joceline, about A D 1225, and amongst the curious sculptures of the mural arcade at Worcester, in the south aisles of the choir, built early in the same century. The hémaume which appears on the great seals of Henry III and Edward I is of similar cylindrical form, but the lower portion protecting the face is barred. The mailed armour of the chess knight is represented in the conventional mode usually employed in the earlier sepulchral effigies, by parallel rows of rings set in alternate directions, the surcoat is long, forming large folds, and some appearances of mixed armour, either of gamboused work, or jacked leather, may be traced upon the legs†

\* A good representation of this has been given by the late talented artist, Mr. Hollis, in his *Monumental Effigies*.

† One of the knights, brandishing a sword seems to have a *gorronnière* formed of a rigid material, the thigh being protect

ed by some defence formed in longitudinal ribs, possibly of quilted work. Compare the effigy of Robert de Vere, 1221, Hatfield Broad Oak, Essex, and the figure at Whitworth, both given by Stothard.



A chess knight, of a later period, carved in ivory, and highly interesting as a representation of the armour for man and horse, in use during the reign of Edward III, has been kindly communicated by the Rev John Eagles. This little figure is remarkable in various details of costume, which are defined with remarkable precision: it is probably of Flemish workmanship, the legs of the horse have been broken off, but in the annexed representation Mr Jewitt has given them as restored. The knight is armed in a visored basinet, with a camail, and a hauberk with long sleeves, his legs are protected by plate or cuir bouilli; he wears rowelled spurs, on his arm is a small shield, of uncommon form at so early a period: the upper end being recurved to give greater freedom of movement, and the enarmes by which it



Chess knight in the possession of the Rev J. Eagles.

is appended to the arms are plainly shewn<sup>g</sup>. The arçons of the saddle are so high as to render the seat singularly secure; the body of his charger is wholly covered by mail, the head alone being protected by a testière of plate, a piece of horse-armour of which the collection at Warwick castle supplies an unique example<sup>h</sup>. The horse bears over the mail a curious caparison formed in detached portions, or lambels; these are deeply indented along their lower edge. This kind of skeleton-housings is of very uncommon occurrence, and scarcely less singular is the absence of the surcoat, at the period when mixed defences of mail and plate became commonly adopted. It is not improbable that the heavy charger, during the thirteenth and fourteenth centuries, was frequently protected by a covering of mail, which is concealed in representations by the flowing armorial caparisons. It is occasionally visible, as on the seals of Philippe le Hardi, and Jean Sans Peur, dukes of Burgundy, which, although of later date than the little figure under consideration, exhibit a precisely similar fashion as regards the equipment of the horse<sup>i</sup>. The "couverture de fer," indeed, for the horse is mentioned in documents of the period, such as the will of the Earl Warren, A.D. 1347, and the ordonnance of Philippe le Bel, for musters against the war with Flanders, A.D. 1303. Wace, in the *Roman du Rou*, describes a warrior mounted on a steed "tot covert de fer," and trappings of mail are mentioned repeatedly in *Syr Gawayne*, and other early English romances. They appear also amongst the remarkable subjects copied by Stothard from the walls of the painted chamber, at Westminster, and so ably illustrated by the late Mr. Rokewode<sup>k</sup>, who attributed those curious works of art to the reign of Henry III.

A. WAY.

<sup>g</sup> A very curious contemporary example of this kind of shield was supplied by the effigy of one of the Hilary's, formerly in Walsall church, Staffordshire, now in the gardens of Mr. Foster, in that town

<sup>h</sup> It is said to have belonged to Earl

Guy. See Grose's *Ancient Armour*, p. xvii. pl. 42.

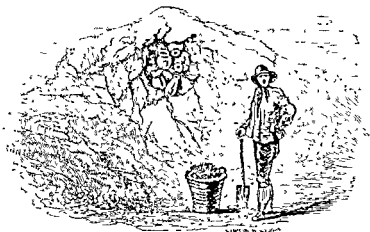
<sup>i</sup> *Trésor de Glyptique, Sceaux des grands Feudataires*, pl. xiv.

<sup>k</sup> *Vetusta Monumenta*, vol. vi. pl. 26—39.

## ICENIA: NOTICES OF ROMAN REMAINS, AND EVIDENCES OF OCCUPATION, DISCOVERED IN NORFOLK.

*Communicated by the REV. JOHN GUNN, in illustration of Roman remains, and drawings, representing fictile vases, exhibited at the Annual Meeting in Winchester, September, 1845.*

### BURGH, near AYLSHAM.



Discovery of Roman urns, at Fellingham

THIS parish is generally held to have been a Roman station. The late Samuel Woodward, in his map of "Roman Norfolk," places one here, and also a Roman road, as in actual existence. It is remarkable, however, that no coins, urns, or any other Roman remains, have ever, so far as I can learn, been discovered in it. After searching and inquiring in the parish an entire day, I found only one piece of pottery which bore any resemblance to the Roman ware, but this was by no means conclusive evidence. A perfect urn and coin of Faustina were discovered some years since on the borders of Burgh, in Oxnead; but I cannot learn that any vestige of ancient Rome has ever been traced in the parish, except its name.

The absence of Roman memorials is rendered very remarkable by the fact, that sepulchral urns in great abundance, and occasionally coins, are found in almost every adjoining parish, and, on the north and south, through an extent of two or three parishes.

Brampton and Buxton to the south, and Oxnead on the east, furnished Sir Thomas Brown, mainly, with materials for his Hydriotaphia.

In 1820, Mr. John Adey Repton wrote an account of the sepulchral urns discovered by him in opening several tumuli upon Stowheath, in Tuttington, to the north<sup>a</sup>.

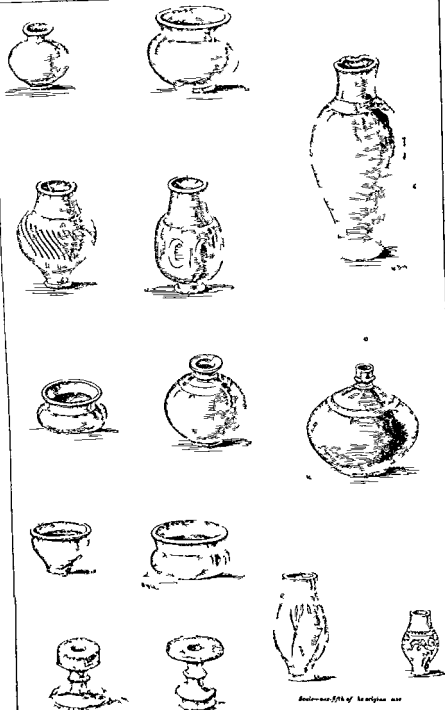
Last year the unique specimens described by the Rev. A. Hart<sup>b</sup>, were discovered in Felmingham, in ground formerly also a part of Stowheath; and more recently I had the good fortune to be present when several urns and other vessels were found on the same spot. It is a natural sand-hill, about 150 yards in diameter. The sand had been carted away in part, and the sides of a sand-pit so formed had fallen in, and left them exposed, as shewn in the accompanying drawing. They were seventeen in number, deposited together in the small space of two feet by eighteen inches. The uppermost, of common blue clay, about one foot in diameter, was placed in an upright position, so near the surface that it had been broken, probably, by the plough. It contained an iron substance, which formed a solid mass with indurated gravel and sand. There were no bones or ashes to be seen. Possibly, had there been any, they would not have been discernible, from the oxidization which had taken place. On breaking this mass, I found one coin, a first brass, I believe, of Severus, but the legend had been clipt away and obliterated. Immediately under this urn were fifteen<sup>c</sup> other vessels, apparently thrown together in disorder, some upright, some sideways, and one or two quite reversed; all of them were filled with sand and with the roots of grass which had grown into them. They were of ordinary dark clay, except three, two of which were of red and the third of light-coloured earth. These latter were painted red and black, with an ornamented and variegated border upon them, of a very low class of art. The remaining piece of pottery, of which a representation is here given, might have served as a lamp on an altar. It measured about three inches in height. The smaller end appears to have been the base, as the other is more smooth, and discoloured as if by burning. It is perforated, and the aperture at either end is sufficiently large to admit one's little finger.

<sup>a</sup> Arch., vol. xvi. p. 354

<sup>b</sup> See his interesting Lectures on the Antiquities of Norfolk and Norwich

<sup>c</sup> One was broken. I found half of it

lying at the bottom of the pit, and the remaining half with the others. The representations here given are drawn to one-fifth of the size of the originals.



*Scale—one-fifth of life-size*

U J A J F G E F L S D O V E E D A T Y F L M N O H A M

There is a striking difference in point of art, and the quality of manufacture, between this deposit of Roman remains, and that described by Mr. Hart. The latter are evidently of a more costly character, and indicate higher rank and dignity. At the same time they agree in other respects. In both there were no remains of bones or ashes—there was a single coin, a brass in the one, and a silver coin of Valerian in the other—and, probably, there were the implements of the individual craft or profession; in the one, apparently a quantity of nails, in the other the utensils of a Soothsayer or of a Flamen.

Mr. Wright, of Buxton Hall, who takes a lively interest in the antiquities of the neighbourhood, lately employed some workmen to excavate the soil in one of his fields in Brampton, on the borders of Buxton and Oxnead. It was a perfectly level spot, near to the place where the discoveries mentioned by Sir Thomas Brown were made. I was present, and witnessed with astonishment the profusion of fragments of sepulchral urns, human and other bones, that were uncovered. The soil was black from frequent interments, and resembled that of a metropolitan church-yard. We noticed the rude attempt to protect the remains by layers of flint stones, measuring about four feet by two feet, and two feet beneath the surface. We found no entire urns, although we were informed that they were frequently met with in this, and also in the parish of Marsham. There were other specimens of pottery besides sepulchral vases.

Mr. Wright has traced an ancient way, leading from this field, through the marshes to the river at Burgh, near Oxnead, which would fall in with a line of road, pointed out to me by the Rev. James Bulwer of Aylsham, to Stratton (*i. e.* "Stratum or Street") on the south, and to Burgh on the borders of Oxnead; thence direct to Stowheath, and the Tuttington and Felmingham depositories on the north; this line of road will account for the extension of Roman remains to the north and south, rather than to the east and west. It deviates a little to the east from that marked out by Mr. Woodward.

#### CAISTER, near YARMOUTH.

Spelman placed Garianonum here, where the mouth of the Garienis formerly was; Camden considered it to have been at Burgh, in Suffolk, near the confluence of that river with the Waveney. Spelman urges, in support of his opinion, that the position at Caister is better adapted for the movements of horse,

"*Stablesianorum equitum*," (which are recorded to have been stationed at the mouth of the *Garicus*) than the more insulated and aquatic situation of Burgh. According to Woodward's map of Roman Norfolk, the balance of dry land is very little in favour of either but from examinations of the country I am inclined to believe that there was a free passage along the coast from Caister to Happisburgh and that so far from the sea having receded in that line it has nearly swallowed up two parishes viz Little Wymham and Eccles, and greatly encroached upon others since the Roman period. The finding Roman coins at Eccles which I have done and some remains at Horsey as I am credibly informed prove that there was such a communication and access along the sea coast. But, however this might be in one respect Camden decidedly has the advantage. The grandeur of the remains of the camp at Burgh favours his opinion, and probably, this was the reason why, as Spelman says "*Camdeno Burgh arripit*," whereas the existence of the walls of a camp at Caister near the sea mentioned by Spelman has been questioned, and it has been hinted that he confounded the comparatively modern dwelling house of the Iastolfes, called Caister castle, with a Roman camp.

Now, in justice to Spelman, I will mention a few facts which I have observed. Fragments of sepulchral urns, of pottery, and of glass are found very extensively and in great profusion in the parish, I traced them in a line from a quarter of a mile to the north east to three quarters of a mile to the south west. They are found in the greatest abundance in a field on the west of the church, where tradition has fixed the Roman camp. In this spot one can scarcely use a spade without meeting with foundations of buildings and broken pieces of Roman tiles lie scattered on the surface. The vault, or building of Roman tiles described by the Rev Thomas Clowes<sup>d</sup>, was discovered here. Roman coins are found in different parts of Caister, but most abundantly in this field. As far as my observation goes those found at Caister are more ancient than those found at Burgh which are chiefly of the period of Constantine whereas coins of M Antoninus and of Commodus Antoninus are very common at Caister. Among them one of John Zimisces who succeeded to the empire in A D 961 may deserve especial notice, as it appears remark-

<sup>d</sup> Ge L Mag November 1837

able that a coin of that period should find its way into this country, at least in accordance with the generally received notion of the entire extinction of the Roman name in this island at that time. Pottery of various descriptions is also found here; a fragment of fine "Samian" ware, on which a hare hunt is represented, is in my possession; also a perfect urn, which was taken from a clay pit on the north-east of the church, half filled with earth and bones: it was covered with a tile, and buried about two feet deep. On the same spot were discovered a large quantity of burnt wood, decayed wood, nails with wood adhering to them, and also a human jaw: the latter is partially fossilized; and the dryness of the soil, similar to that remaining in the urn, will account for its preservation. This may serve to exemplify the well-known fact of the occasional burial of the dead among the Romans, as well as cremation, which appears, however, to have been the more usual, although not the invariable practice.



The term *offeritorium* occurs in various significations connected with the services of the altar, in some instances it is used to designate an object of silver, or some solid material, set with gems and otherwise decorated, whilst from other authorities it is evident that the *offeritorium sericum* was a kind of napkin, used by the deacon, for the sake of greater reverence, in which the chalice was wrapped when presented by him to the celebrant. It is a singular record of economy that, in this case, a certain tuncle of silken tissue should have been cut up to supply the material. The treasury of the church of London must have been greatly impoverished, when such niggard practices were admissible: the vessels even for the wine and water used at the service of the mass, called *amulæ*, phials or cruets, were of pewter, and cost only threepence the pair. It is not easy to comprehend the kind of diminutive bells, or *clochæ*, valued at four a penny, which were required on the feast of the dedication of the church: possibly they might be attached to the banner used on that occasion, as noticed subsequently.

The accounts of Thomas de Culing proceed with much uniformity, from year to year. In 1277 he disbursed,

In quadam olla aquatica ob In quadam tankarda aquatica, 11 d. ob Item in emendatione ferr' obbletarum, 7 d. Item, in emendatione sicule argenti, 11 d.

The derivation and original use of the term tankard is very obscure: this is perhaps the earliest instance of the occurrence of the word, and it appears to designate some vessel of larger capacity than the more modern quart-can so called. The wafers, or "oblys," for the service of the altar, were prepared in most churches as occasion might require: great precaution being observed to ensure their being perfectly free from mouldiness or fermentation. The iron stamps or tongs, used for this purpose, are here designated.

The canons enacted in the reign of Edgar, A D 960, enjoin that mass be not celebrated without 'clæne oflete,' pure obly, and pure wine and water\*. Amongst the injunctions of the synod held at Exeter, A D 1287, it was ordained as follows: 'Provideant sacerdotes quod *oblatus* habeant confectas de simula frumenti et aqua duntaxat, ita quod nihil immisceatur fermenti. Sint et *oblata* integre, candide, et rotunde, nec per tantum tempus custodiantur quod in sapore vel aspectu abominabiles habeantur.' The irons above mentioned served to impress upon the oblys the sacred monogram and symbol of the cross: the representation given by the Benedictines, in the 'Voyage Litteraire,' supplies a curious example, the wafer irons described by them, apparently of no slight antiquity, were preserved in the abbey of Braine†.

The term *sicula*, used in these accounts of the treasurer of St Paul's, occasionally signifies a measure of liquids, (*sicla sigla*, or *sicula*, Ducange,)

\* Wilkins i. 227. Ancient Laws and Inst., ii. 203. In Anglo-Saxon the wafer was termed also *oblaten*. The German word *oblata* Dutch *oblie* and Icelandic *oblata* signifies a cake or wafer, in low Latin

*oblea*, or *oblata* in French *oublie* terms derived from the Latin *oblatus*, offered.

† Wilkins ii. 132.

‡ Voyage Litt., ii. 35.

it is possibly, however, here written for *situla*, the holy-water vat or stoup, not unfrequently made of precious metal, in wealthy establishments

In accounts of the years 1278 and 1279, the following items occur

In patella ferrea xiiij d. In zonis puerorum, ij d. Item, consutrice, pro octo albis, novis vexillis puerorum vestimentis, et alius necessarius, vij s. ix. d. ob. Item, in ij partibus corporalium, xij d. Item in xij ulnis panni linei, iij s. iij d. precium ulne, iij d. Item in xliij ulnis panni lynei, xij s. x d. precium ulne iij d. ob. Item, in dealbacione ejusdem panni ix. d. Item, in x ulnis de karde, iij s. v d. Item, in kanevaz ad sustentandas ij tapetas, et ad emendendas paruras vestimentorum, v s. iij d. In custu et filo tapete, ij s. iij d. Item, in renovacione vexillorum majorum, xxl. s. x. d. Item, in emendacione vexillorum minorum, ij s. iij d. Item, in lanceis, j d. ij q<sup>a</sup>. Item, in capa noviter de serico contexta, et in orfrais frescis, et in stipendio consutricis, lxx s. vij d.

Item, in brachinellis die Pentecostes, xxv d. Item, in mundacione ecclesie contra Pentecostem x.

Item, in scopis per annum, ij d. q<sup>a</sup>. Item, Dominica balmarum, vj d. Item, in hols, j d. ob. Item, in j howe iij d. Item, in tribus ulnis de kanevaz ad vexillum in dedicacione ecclesie, et in pictura ejusdem vexilli, xx d. ob. Item, in j ferro ad hostiam faciendam, iij s. Item, in bgaturis tankard, j d.

In processions, especially on the rogation days, when parochial perambulations took place, various banners were used, of which the tradition was in recent times preserved, in some places, by carrying garlands suspended to poles, during the perambulation of boundaries. The service book, called a processional, supplies full information in relation to the use of banners, and one of the earliest printed editions exhibits, by means of woodcuts, the proper arrangement of these decorations.<sup>b</sup> In wealthier churches the banners were not only ornamented with sacred subjects, but they exhibited armorial bearings, as shewn in the list of the 'vexilla pro rogationibus,' belonging to Christ Church, Canterbury, printed by Dart from Cott MS Galba, E IV. The banner of the lion, and that termed the dragon, were commonly displayed, and are enumerated in a MS inventory of the church of Sarum, A D 1214. By Archbishop Winchelsey's constitutions the provision of "vexilla" was required from the parishioners, and the injunction was repeated by Archbishop Peccham. Amongst the earliest instances of their use in England, the gifts of Bishop Leofric to Exeter cathedral may be cited, amongst which are mentioned "ij gulfana, war-vanes, or standards

Amongst various other extracts from the curious archives of St Paul's, kindly communicated by the Archdeacon, there are accounts of sums received in the *puris, truncus* or money-box, entitled "Recepta de priede crucis borialis, dated A D 1313, 44. These monies appear to have been taken out monthly, the amount received each month varying from 12l to 20l. The account frequently mentions broken money, "argentum fractum, firlingos fractos," not estimated, the deficiency of small currency had occasioned the subdivision of coin into fractional parts.

We hope to be enabled, by Archdeacon Hale's obliging assistance, to resume the consideration of the evidences supplied by these curious records.

<sup>b</sup> See Processionale ad usum Saru n, 1528

# Archaeological Intelligence.

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## PRIMEVAL PERIOD.

AMONGST the meagre evidences which can be adduced in relation to the earliest occupation of our island, there are none more valuable than observations connected with sepulchral deposits; and although little may remain to be added to the facts collected by Douglas, Cunningham, Sir Richard Colt Hoare, and other zealous investigators of British tumuli, it is of importance that the circumstances observed in the examination of any barrow or burial-place, should be faithfully recorded. However trivial and tedious such recitals may appear to some of our readers, it must be remembered that tumuli supply almost the only indications of the civilization, customs, manufactures and commerce of the first inhabitants of Britain; that their comparison may ultimately enable the archæologist to reduce to a scientific classification, facts, which at present remain in vague confusion, and thus tend to establish a distinction between the various tribes or successive occupants of the country.

The following notice of the recent examination of two British tumuli, in Cambridgeshire, has been communicated by Mr. W. T. Collings; one of them, opened on May 20th last, is in the parish of Bottisham, on the borders of Newmarket Heath. It is placed on an elevated range of hills, forming the escarpment of the chalk, which makes it conspicuous for miles over the flat country around. This position, with the fact that an immense quantity of charcoal was found throughout the composition of this tumulus, which is of large size, measuring about 90 feet in diameter, although the deposit was, in comparison, very trifling, would incline us to think that it had been used as a site for a beacon-fire, to guide the traveller over the wild waste of fen-country which spreads in all directions around, and hence, probably, the name "Beacon-course." The cutting was made from east to west, commencing at the eastern side of the tumulus, in the direction of its centre, in which, at a depth of about three feet, there was found a cinerary urn, in an inverted position, slightly tilted on one side, and surrounded by charcoal and burnt earth. It was filled with charcoal, but contained only one small fragment of bone. This vessel, which was of the simplest manufacture, moulded by the hand, and sun-baked, measured, in height, five inches, and its diameter, at the largest part, was five inches and a half. From the deep red colouring, and the general appearance of the surrounding soil, it would seem that a small hole



had been first dug charcoal and bones burnt in it the vase placed on the fire in an inverted position and the whole covered up About ten feet eastward of the central deposit on the south side of the line of excavation, and half a foot deeper, a deposit of fragments of bone was found apparently calcined with but little charcoal or burnt earth forming a layer not more than three inches thick and two feet in circumference There were several pieces of the skull a portion of the alveolar process inclosing a tooth apparently that of a young person pieces of the femur and clavicle and other fragments A little to the north of this spot there appeared a mass of charcoal and burnt earth containing nothing of interest After digging five or six feet deeper, operations were discontinued, and on the next day shafts were excavated from the centre so as completely to examine every part without any further discovery and in every direction charcoal was found mingled with the heap not in patches but in fragments\*

The other barrow was raised in a less conspicuous situation about 300 yards down the south slope of Allington Hill part of the same range situate about a quarter of a mile to the south west Both are marked in the Ordnance map An entrance was obtained from the east north east passing south south west through the centre of the mound Here a thin layer of charcoal appeared extending many feet in every direction Amongst the soil thrown out portions of two vases broken, probably at a previous opening were found sufficing to prove that this had been an early Celtic, and not Roman deposit One was the lip of a vase of red ware the other a portion of a jar of the usual coarse unbaked pottery, of black colour In this tumulus were found two small rounded pieces of hard chalk of the lower strata called clunch One was a perfect ball smooth measuring an inch in diameter the other was of the same size ground down in a regular manner reducing it to a turbinate shape as here represented It had been probably, intended to perforate these as beads, a specimen of the same material ground down in a similar manner and perforated is in the possession of Mr Collings<sup>b</sup>



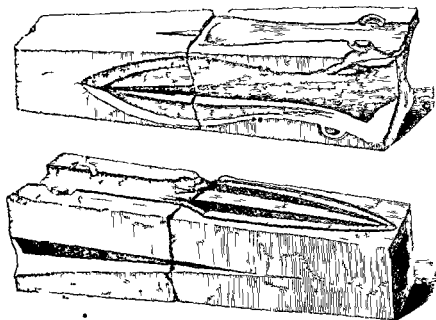
It is very uncertain for what purpose the objects designated by Mr Collings as beads were fabricated They are frequently found in tumuli or near earth works and remains of early occupation they are mostly formed of durated clay bone or stone sometimes almost spherical whilst other specimens are of flattened form perforated in all cases in the direction of the smaller diameter They vary from about one to two inches in diameter The conjecture appears probable that they may have been used in connection with the distaff and the occurrence of such an object in a tumulus might thus serve to indicate the interment of a female Some northern

\* Soil light; subsoil gravel; circumference about 200 feet diameter from 80 to 9 feet; present height 14 feet but the plough has frequently passed over it, for the land has been under cultivation

<sup>b</sup> see 1801

<sup>b</sup> Diameter of the tumulus 2½ yards; composition of the tumulus, surface soil intermixed with chalk and fragments of flint subsoil hard chalk

antiquaries, however, have regarded such perforated balls as weights used in fishing, either for the line or nets



*Spear and Cel Mould*

The very curious object here represented, is the moiety of a set of moulds for casting spear heads and celts of bronze, it is formed of hone stone, and was found between Bodwrda and Tre Ddaŷydd, in the western part of the Isle of Anglesea. It measures, in length nine inches and a quarter, each side measures, at one extremity, two inches, and, at the other, one inch and a half. It is obvious that a second precisely similar piece of stone was requisite, by means of which four complete moulds for casting objects of various forms would be obtained comprising a celt of simple form with a loop on the side, for the purpose of attaching it to the hilt, spear heads of two sizes, with lateral loops, for a like purpose, and a sharp pointed spike, four inches and a half in length, probably intended to be affixed to a javelin, or some missile weapon. This stone was unfortunately broken by the pick of the workman who found it. It was in the possession of Mr David Pierce of Caernarvon and the drawing from which the annexed woodcut has been taken, was executed by Mr H Pidgeon of Liverpool, whose accurate pencil has contributed many interesting subjects to the collections of the Institute. Rowlands remarks, in his History of Anglesea, that the weapons or implements, termed celts, had often been found in the Island, he gives also representations of some having the loop at the side, similar in fashion to those which would have been produced in this mould. A considerable number were found, about the year 1723, under a stone on the shore, near Rhedd on the Menai, where, as Rowlands supposed, the Romans had effected their landing the spot being still marked by the name *Vaes-Hir*. O! the great army's field! Considerable doubt has been entertained in

regard to the purpose for which these objects were fabricated an argument might perhaps be fairly drawn from this mould that they were properly warlike weapons and not implements for domestic or mechanical uses the celt being here found in conjunction with objects unquestionably of warlike use

### SAXON OR EARLY NORMAN PERIOD

Drawings of supposed Saxon Tombs Crypt Bedale Yorkshire



Sculptured remains of early character, by some accounted Saxon, and bearing much resemblance to the curious crosses at Crew Nevern, Penally, and other places in South Wales, are found scattered throughout the Northern counties. Of some interesting fragments existing in Durham and Yorkshire a notice accompanied by drawings, has been received from Mr W Hylton Longstaffe, of Darlington. In forming graves in the choir of Bedale church portions of ancient tombs were found resembling in fashion the remarkable sepulchre existing at Dewsbury. The covering of these tombs was formed like a ridged roof covered with diamond shaped tiles overlapping one another precisely like the Roman roofing found at Biscley of which a representation has been given in the *Archæological Journal*. One portion found at Bedale in the spot now reserved as the family burial



Sculptured stone and altar Bedale crypt

the side at the end which is formed as a gable there is a panel enclosing a cross.

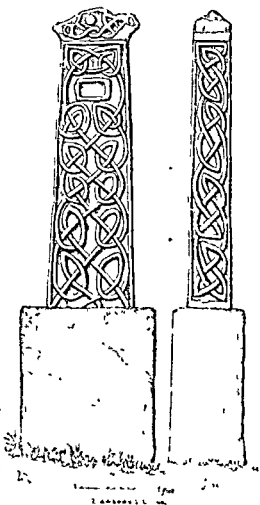
\* Vol. II. p. 44

\* See the representation given by Whitaker in his *Leeds* a flat ornament forming a repetition of volutes runs along

place of Mr. Harker of Theakstone, is now in the possession of that gentleman: the side is rudely sculptured with foliage, the gabled-end being plain. The other is now placed on the stone altar, in the crypt beneath the choir of Bedale church: although much defaced, it surpasses the former in the character of decoration. On the end, as it has been supposed, was portrayed the Temptation in Eden; on one side, the Saviour crucified; on the other two serpents interwoven, biting their tails, and a demi-lion recumbent. This kind of ornament, which may be noticed in many of our earlier monuments, is accounted by the northern antiquaries as appropriate to the period, termed by them, the iron age, and characterized, amongst various peculiarities, by these "*Schlangenzierathen*," and "*Drachenzierathen*," snake, and dragon ornamentations.

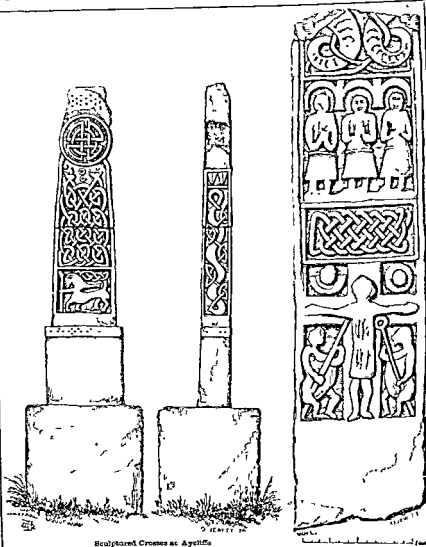
In the churchyard at Bedale there are two fragments of a cross sculptured with knot-work; of the larger a representation is given on the next page. Several ancient ornamented stones existed there, which have been destroyed in rubbing floors and entrance-steps; this, fortunately, proved of too hard a quality to be thus employed. In the churchyard at Hawkswell, five miles distant from Richmond, there is the shaft of another sculptured cross of small dimensions,  $5\frac{1}{4}$  ft in height, and apparently the perfect cross measured not more than 6 ft. In the pavement, within the altar rails, may be noticed a fragment of early sculpture, representing a serpent, with rude foliage, resembling the ornaments of one of the three sculptured crosses at Gainford, to which public attention has recently been called by Mr. Walbran<sup>t</sup>.

In the tower of Aycliffe church, near Darlington, Durham, two interesting crosses may be seen. Surtees conjectured that they had been erected in memorial of ecclesiastical synods, there holden, A.D. 762, and 789. The base of the cross here

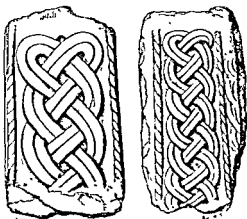


<sup>t</sup> *Leitfaden zur Nordischen Alterthumskunde*, Leipzig 1837; p. 63.

<sup>t</sup> See his History of Gainford, where the representations are given.



Sculptured Crosses at Aycliffe



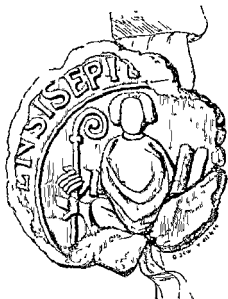
Fragment of Cross, Dedale



represented had long stood in the churchyard, and during some repairs of the church the fragments were taken out of the walls, into which they had been built as materials, and re-united. Subsequently, having been injured by a storm, they were removed to the tower. It is elaborately sculptured with knot-work, the only figure being a Holy Lamb, rudely sculptured. The second cross at Aycliffe is of very curious character, greatly resembling the sculptured crosses preserved in various parts of Ireland. Its dimensions are, about  $4\frac{3}{4}$  ft. high, by 15 in. wide. On the eastern side appear three figures, and a crucifixion; adjoining to the crucifix appear figures holding up the spear and reed with a sponge; above the limbs appear the sun and moon, according to early conventional forms of representation. On the southern side is the Crucifixion of St. Peter, with elaborate knot-work; and other curious subjects decorate the western side.

NORMAN PERIOD.

At the recent meeting of the Institute at York a remarkable original deed was exhibited, being a grant from St. Wolstan, bishop of Worcester, of fifteen hides of land in Alveston, formerly called from its Saxon occupant Eanulfestune, Warwickshire, to the monastery of Worcester. An impression of the episcopal seal was appended, and the deed bore date, the day of Pentecost, in the third year of king William, the younger, A.D. 1099. This document had been given by Dugdale in the *Monasticon* from transcripts in the Worcester Cartulary, Cott. MS. Tib. A. 13, and the *Annales*



Seal of Bishop Wolstan

*Wigornenses*, Claud. A. 10. He had printed it also in his *History of Warwickshire*, from a very ancient register in the custody of the dean and chapter of Worcester; and it may be found in Heming's *Cartulary*, printed by Hearne, with the ancient Saxon description of the boundaries. The existence of Wolstan's original charter does not appear to have been noticed. This deed, independently of its fine state of preservation, is of considerable interest, as fixing precisely the period of the completion of the new buildings, erected by Wolstan. After reciting his purpose and endeavours to augment the monastery constructed by St. Oswald, his pre-

\* The various readings noticed on collation with the original have not appeared sufficiently material to justify the reprinting of this curious document at length. It deserves notice, however, that

in the *Monasticon* the date had been erroneously printed M.lxxxviiij, an error not noticed in the new edition. In the *Hist. Warw.* and Hearne's edition of Heming's *Cartulary*, it is correctly given.

decessor, both in the erection and appointments of the church itself, and in crease of the establishment, he stated that he had added to the number of the monks, who were about twelve in number, and had formed a congregation of fifty, for whose sustenance he gave the lands in Alveston, long possessed unjustly by certain powerful persons<sup>a</sup>, and acquired by him with much labour and cost from William the Conqueror. He dated his gift in the twenty seventh year of his episcopate, and the first of the occupation of the new monastery by him erected, of which the refectory and adjoining buildings, as also the crypt under the choir, and the transept, are now the principal remains<sup>1</sup>. William of Malmesbury informs us that these works had commenced A D 1084, and he gives an interesting relation of the emotion of St Wolstan, when, on their completion, the old church, erected by St Oswald, A D 983, was about to be demolished<sup>k</sup>.

#### PERIOD OF GOTHIC ART

The tomb of St Richard, bishop of Chichester, A D 1245—1253, has recently been "restored," and a series of small statues, representing his friends, and eminent contemporaries, have been designed in close conformity with the style of the period, as decorations of the sunken panels around the altar tomb. The work was entrusted to the skilful hands of Mr Edward Richardson, and it has been executed with great care and judgment. The prelate had been first interred, by his own desire, in a humble tomb in the north transept, when canonized by Pope Urban V, A D 1275, the remains were removed with solemn ceremony, in the presence of Edward I, Queen Eleanor, and the court, to a sumptuous sepulchre, or shrine, visited each year by numerous pilgrims and devotees, whose offerings greatly augmented the funds of the establishment. So highly in estimation were the relics of St Richard, that the commissioners at the Reformation relinquished the purpose of destroying the shrine, from fear of popular commotion. The tomb and effigy appear to have suffered considerably when removed during the times of the Commonwealth, and they were replaced at the Restoration. In subsequent times they had been defaced by rude hands, and covered with innumerable initials or dates, commencing about 1608, incised upon the stone. It was reported that it had been disturbed about sixteen years since, but, from appearances during the recent examination, this did not seem to have been the case. On removing the effigy and stone table for repair, the grave of stone courses appeared perfect, the earth which covered the remains had sunk to the depth of several inches. On the surface lay fragments of hazel wands, or branches, such, probably, as pilgrims were accustomed to cut by the way, and suspend around the shrine, in token of zealous devotion.

<sup>a</sup> These were, as we learn from Domesday, Bricstannus who in the times of the Confessor, held a moiety of the lands granted by Wolstan; Britnodus and Alun, being occupants of the remainder. See the statement of their recovery by the bishop, Domesday Book f 278 b.

<sup>1</sup> The expression is as follows — anno

ingressus nostre in novum monasterium, quod construxi in honore dei genetricis primo. It would appear by the context that the church, rebuilt by Wolstan, had, as well as the monastic buildings, been completed previously to the date of his grant.

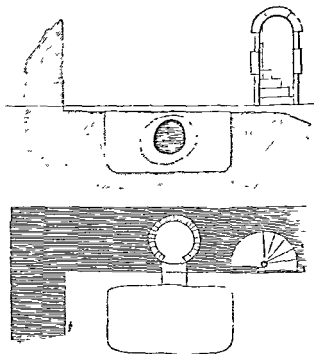
<sup>k</sup> Anglia Sacra, ii 241

Part of a staff, resembling the remains of the crosier in the hand of the effigy, was found, with fragments of vessels of glass, earthenware, and other objects in the loose earth probably thrown into the grave when previously opened. A layer of black mould, an inch in thickness, visible on each side of the grave, with iron nails found amongst it, indicated that the remains of the bishop had been deposited in a plain wooden chest, not in a stone or leaden coffin. This appeared fully to accord with the narrative of his biographer, Ralph de Bocking, in regard to the simple and humble notions of the bishop. The bones were not disturbed: the form of the skull resembled that of the head of the sculptured effigy: the arms were crossed upon the body. The head of the pastoral staff was sought for in vain; it had, probably, been taken away when the grave was formerly opened. Considerable traces of rich colouring were found by Mr. Richardson on the vestments, and on every part of this interesting tomb: no attempt to restore these decorations has been made. The oaken screen, which protected the shrine of St. Richard, still exists in the chapter-room of the cathedral.

The remains of hazel-wands described by Mr. Richardson, if they may be regarded as tokens of pilgrimage, are deserving of notice. Similar staves, preserved and deposited in the graves of ecclesiastics, in Hereford cathedral, have been found in several instances, as related by the dean of Hereford; *Archæologia*, vol. xxx. Such a hazel-wand, roughly trimmed, as if cut by the way-side, lay in the tomb of Richard Mayo, bishop of Hereford, with sea-shells, tokens, as supposed, of a pilgrimage to St. James, made when that prelate was sent to escort Catherine of Aragon, the affianced bride of Prince Arthur, son of Henry VII., on her arrival in England. No other instance of a similar usage appears to have been noticed.

The following communication of some curious details connected with a singular discovery in the church of Kingswear, Devon, is due to Arthur Holdsworth, Esq., and the Rev. John Smart, incumbent of the parish. That small church, adjoining to Dartmouth harbour, was in the patronage of the Premonstratensian canons of Torr, and it was served by a priest appointed by that house; some have supposed that he resided in the tower, as there is a fireplace on the first story, with a chimney passing up through the wall, and terminating in one of the battlements. The church had become decayed, and has been taken down, with the exception of the tower. The south wall was removed to the foundation, and, in so doing, a grave was found just within the chancel screen, a little eastward of a door leading to the rood-loft. This grave was double, 4 ft. wide, by 7 ft long, and sunk a few feet deeper than the foundation; bones of a tall man were found in it, with a piece of leather of sufficient size to give the impression that the corpse had been wrapped in that material. Unfortunately, as it was known that, in 1601, Kingswear had been afflicted by malignant disease, when 145 corpses were interred, Mr. Smart directed that all remains should forthwith be reburied, and in consequence the contents of this grave were removed, without careful examination. When it had been cleared out, a cavity appeared in its side, leading through the natural soil under the foundations, of sufficient size to

allow a man to creep through it, the double grave affording him room enough to kneel and accomplish his purpose. This hole was found to enlarge into a circular space, 3 ft. in diameter; after the removal of the foundation wall, the maiden earth over the excavation was opened, and the cavity found to be 3 ft. in depth, surrounded by a rude wall of dry masonry, *sufficing to*



North east angle of the Chancel, Englewear Down.

prevent the falling in of the sides. It was partly filled with earth and rubbish, and the bottom contained lime mixed with bones of infants, to the depth of about 9 inches. The masons employed in the work affirmed that this had been quick-lime, and it was reckoned by a gentleman present that there were the remains of ten or twelve children. The skulls were as thin as parchment. Mr. Holdsworth conjectured that it had been sought to conceal these remains, where they could not be traced: no spot could be more secure than this mysterious hiding-place constructed under the foundation wall of the church, situate on the side of a hill, so that this portion of the wall externally was some feet below the surface. The cavity appears to have been made with most cunning skill, so as not to disturb the building, which would at once have aroused suspicion; a large grave, as he supposed, was made within the chancel, near the south wall, to prove the ground, which was found to be a rock, sufficiently soft to be readily penetrated, yet solid enough not to fall in. The grave having then been enlarged to double size, so that a man might stoop and work in it, through its side, the cavity within was excavated, surrounded by a rude wall, and the remains placed

in it. Whether the corpse of a man were laid in the grave as soon as it was made, for security, and removed from time to time, to give access to the cavity within, or it were buried afterwards as a bar against intrusive curiosity, can only be matter for conjecture. The man who could have formed so curious a place of concealment for the bodies of the infants would not have scrupled to use any means for the accomplishment of his object, and the circumstance of the corpse having been wrapped in leather, had it been possible to ascertain the fact might have shewn a provision for more ready removal when access to the interior hiding place was desired.

The frequent discoveries of mural decorations in colour, recently made even in small parish churches on the removal of the thick coats of white wash with which their walls for many successive years had been beautified, appear to establish the fact that all churches from the Norman times until the Reformation, were decorated with colour in a greater or less degree, both on the plane surfaces and the mouldings. Mr Charles Dorrion has forwarded to the Committee sketches of subjects brought to light during the restoration of the church of Mid Lavant, Sussex, these paintings, apparently of the latter part of the fifteenth century, are arranged in compartments, and seem to have formed a series representing the Sacraments and Services of the Church. One of them exhibited the rite of interment, the priest vested in an alb touches with the processional cross the corpse wrapped in the shroud marked upon the breast with a large cross patée. On the south wall of the nave appeared a large figure of St George, date about 1 Hen VII. Mr Dorrion remarked that indications were discernible of three successive decorations, the earliest being coeval with the fabric, and consisting of designs in outline in coarse red paint. Many traces of mural paintings have been found in the churches of that part of Sussex but mostly foliated ornaments and zig zag patterns.

make way for a modern dwelling house. The original features are in part concealed by ivy but some of them are perfectly visible—a window in one of the gables is of two lights and, as is not uncommon in domestic buildings of that age, has a transom. There is a projection on the eastern side of the house possibly intended as a chapel. This building appeared to be a valuable specimen of domestic architecture during a period of which few similar works exist and it deserves to be carefully planned and drawn. The original part seems to have been but little altered, the general composition is very picturesque and the site adjoining to the western side of the churchyard was well chosen. Mr Hussey expressed the hope that some Member of the Institute might be disposed to examine this fabric without delay and preserve memorials of its character and details.

The market place of the town of Ashburton Devon a curious timbered fabric of considerable antiquity consists of an open arcade, formed with pointed arches of wood supporting a lean to roof, on either side, and a single upper story. Its dimensions are about 150 feet in length by 10 or 12 feet in width the upper part of the building being considerably less wide, on account of the pentise roof on each side. This ancient structure has fallen into decay, and according to the report of the Rev Arthur Hussey, it will inevitably unless some steps be taken to prevent its removal be demolished on the expiration of an existing lease terminating at the death of a person above eighty years of age. He suggested that at least, some examination of its construction should be made by a competent person and a representation plan, or section, preserved as a memorial of an interesting specimen of a class of buildings of which few now remain.

Mr E. J. Carlos in reference to the singular matrix of a majority seal for the city of London found in the chateau of Giez of which a representation had been given in the *Archæological Journal*<sup>1</sup>, communicated the following observations. He stated that he had regarded it as the seal made in lieu of the former mayoralty seal on occasion of the avoidance of the old charter of the city of London by a writ *quo warranto* in the year 1683. The new charter granted to the city would render requisite the fabrication of new seals for the corporation and the office of mayoralty. The old charter was restored by King James II, previously to his forced abdication and he probably carried the civic seals to France, with the great seals of England and Ireland. These last are enumerated in the inventory of his effects published in the *Archæologia* xviii p. 229. The mayoralty seal being of base metal might not be considered deserving to be included in that inventory. Mr Carlos remarked that the seal found in Touraine, which clearly could not be assigned to the period of the regent, duke of Bedford resembled the ancient one in general design the debased character of the architectural ornaments and the changes made in the sunts and armorial scutcheons excepted. The figures, as he supposed represent St Edward the Confessor and St Thomas of Canterbury in place of St Peter and St Paul. The design of the matrix well accords with the age of Charles II. or James I.,

<sup>1</sup> See p. 74 of this volume.

had it been a fabrication for any improper purpose, it is obvious that a more close imitation of the original would have been produced.

In Trinity Term 35 Car II, 1682, judgment was given on the famous *quo warranto*, that the corporation be seized into the king's hands as forfeited, and the charter appears to have been surrendered an example which was successively followed by the other corporations of England. Considerable sums were exacted by the crown for their restitution. King James II, in the 1st year of his reign, restored the charter to the citizens of London by Lord Chancellor Jefferies, and one of the first acts of the new regime after the revolution, was to reverse the judgment on the *quo warranto* and declare the city a corporation. Mr Carlos is of opinion that King James had contemplated the grant of a new charter as an act of grace from himself, and in anticipation of such intention had caused new seals to be fabricated for the corporation and for the mayoralty. There is, however, no evidence that any such seal was delivered or used, and the old seals continued in use, with perfect propriety, as they bore no allusion to the charter, and as the *quo warranto* did not abolish the corporation, but only seized it into the king's hands. When, however, King James according to the supposition of Mr Carlos, contemplated the grant of a new charter, in order to palliate an unpopular measure he very probably would cause new seals to be made, to shew that the matter of the new charter emanated from his prerogative. At last, the Prince of Orange being in motion, the king restored the charter to the city.

The seal in question appears to have been intended as the mayor's official seal used on his own authority, and attached to precepts for the election of common council men and other documents. Its ancient use was for sealing statutes as mayor, probably in pursuance of the statute of Acton Burnel (2 Ldw I) which authorized the mayors of London, York and Bristol, to have seals for statutes acknowledged under that act. The corporate seal was distinct from this, it was used to certify acts of the whole corporation and always affixed in the presence of the court of common council, the 'parliament of the city.'

THE BAIGVTHGLVTHANI



Fig. 1. C.C.C.



Fig. 2. London City.

forming part of the pavement of the small Decorated church of Repps, in the same county. This stone is slightly coped, and the cross with its accompanying ornaments are rudely, but still boldly executed in low relief. The church of Repps, though a very unpretending structure, possesses an excellent specimen of the circular flint towers of such frequent occurrence in this district; it is surmounted by an octagonal heading of ashlar, so arranged as to form an arcade pierced towards the cardinal points with open windows, all in good preservation. It is probable that the stone last described commemorates the founder of the Norman tower of this church, and that consequently its date would be in the eleventh century.

The singular ring, of which a representation is here given, is in the possession of the Rev.

Walter Sneyd. It is of mixed yellow metal, gilt; on either side of the hoop there is a crown, of the form commonly seen on coins or money of the



twelfth century, and on the signet are the words, ROGERIVS REX, chased in high relief. In the form of the character they correspond closely with legends on coins of Roger, second duke of Apulia of the name, crowned king of Sicily, A.D. 1129: he died A.D. 1152. Roger I., deceased A.D. 1101, had expelled the Saracens, and taken possession of the whole of Sicily. This ring has every appearance of genuine character; but it is difficult to explain for what purpose it was fabricated, the inscription not being inverted, and the letters in relief ill-suited for producing an impression. It seems very improbable that King Roger should have worn a ring of base metal, and the conjecture may deserve consideration, that it was a signet not intended for the purpose of sealing, but entrusted, in lieu of credentials, to some envoy.

The gold ornament here represented is in the possession of Mr. J. N. Paton, sen, F.S.A., Scotland; it is reported to have been found on the field of Floddon. Its weight is 8 dwts. 17 grs. A somewhat similar gold ring, but of less weight, found in the church-yard of Dunfermline, the burial-place of King Robert Bruce, was purchased a



Ring, Floddon Field

few years since by Mr. Paton; but it is no longer in his possession. The junction of this ring had been ornamented with a precious stone. A third, resembling the ring above represented, was dug up, a few years since, on the field of Brinnoxburn, and is now in the possession of a person residing in Stirlingshire. These particulars, with a drawing by the skilful hand of Mr. Pidgeon of Liverpool, have been received through the Rev. Dr. Hume, Local Secretary of the Institute in that city, who is engaged in preparing for publication a detailed account of the curious remains discovered near the mouth of the Dee, to which allusion has been made in the last Journal.





Payments received for tickets taken by residents in York, and the county, not being annual subscribers	£	s	d
	145	0	0
Contributions to the fund for defraying the local expenses	71	10	0
Donations for the general purposes of the Archæological Institute	15	0	0
	<hr/>		
	£780	0	0.

A proposal having been formally made by the auditors to the Central Committee, for the amendment of the seventeenth rule, relating to the close of the financial year and by them submitted for the approval of the general meeting the following resolution was adopted unanimously,

That the financial year shall be considered as closing with the 31st of December, from which time the subscriptions for the ensuing year shall become due

The names of the Vice President and six members of the Central Committee, selected to go out in annual course, having been submitted to the general meeting, the following members, nominated by the Committee, in accordance with the rules, were unanimously elected to fill up the vacancies

VIC. PRESIDENT

## Notices of New Publications.

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ORIGINAL CHARTERS, AND MATERIALS FOR A HISTORY OF NEATH AND ITS ABBEY, with illustrations, now first collected by GEORGE GRANT FRANCIS, F.S.A., Hon. Secretary for South Wales to the Archæological Institute, &c. Swansea, *not published*, 8vo. 1845.

NUMEROUS are the sources of information valuable to the historian and the archæologist, still left in obscure neglect in the principality of Wales; the labours of a few zealous investigators have scarcely sufficed to enumerate, or call attention to the various ancient remains which present themselves at every step in that interesting country. The recently established periodical, indeed, devoted exclusively to the illustration of the antiquities of Wales, must be hailed as a presage of a spirit of more earnest and careful research in that fertile, although neglected, field of enquiry\*. Much commendation is due to the intelligent labours of those, who, like Mr. Grant Francis and Mr. Dillwyn, have toiled with little hitherto of the tide of public opinion in their favour, and to whose zealous endeavours we are indebted for various valuable contributions to local or personal history.

The materials for a History of Neath and its Abbey form an important addition to the collections, connected with the antiquities of Glamorganshire, put forth by Mr. Francis, and they hold out an encouragement to anticipate the extension of his researches in so interesting a locality. The mass of curious facts and traditions, still unsearched, and almost inaccessible in MSS, to which the taste and attention of recent times has but imperfectly been drawn, constitutes only a portion of the vestiges of antiquity in Wales. An important monument, in connexion with the political and civil institutions of that country, has recently been given to the public, in the ably edited, compilation of its Ancient Laws, one of the most valuable productions which have appeared under the auspices of the Commission on the Public Records. The appearance of such authentic materials would encourage the hope that some writer competent to the task, may, ere long, be stimulated to undertake that desideratum in our historical literature, the ancient Annals of Wales and its Marches. The neglected traditions regarding those, whose labours and sufferings aided in the diffusion of Christianity in early times, are full of interest, as tending to throw light upon the establishment of the faith in these kingdoms, by the ministration of men whose memory has been regarded as holy, although their sainted names may not be enregistered on the calendar of Rome. Some materials towards Welsh

\* *Archæologia Cambrensis*, a record of the Antiquities, Historical, Genealogical, Topographical, and Architectural, of Wales

and its Marches. London, 8vo Pickering. Two quarterly parts, with a Supplement, have already appeared.

Hagiography have, indeed, been collected by Mr Rees, but much remains for investigation. Many evidences might, doubtless, be elicited by a careful survey of those early sculptured and inscribed memorials, crosses reared by the way side or in the cemetery, still attesting in their simple yet impressive character, the existence of a pure faith established in those remote parts of our island at a very early period. We may hope that Mr Westwood, whose accurate and skilful pencil, united with an intimate acquaintance with the distinctive character of ornament at different periods, will qualify him for the task, may shortly carry out the investigation of these curious memorials, so happily commenced<sup>b</sup>.

The remains of a later period the monastic structures and churches of Wales, are replete with interest but thither more especially should the investigator of military architecture resort. The picturesque and instructive examples of the Edwardian castle in the northern counties, with their varied details, yet uniform principles of constructive adaptation, are well known, whilst in South Wales at Pembroke and Manorbeer, at Ogmore, Neath Caerphilly, and Cydweli, the enquirer may find specimens of successive periods, and trace advancing perfection in the science of military defence, in vain to be sought in other parts of the realm. These, indeed, reared by the hands of the Norman conqueror, may not be the objects of hoar antiquity to which the first care of the Welsh archaeologist will be addressed, but they supply admirable illustrations of a neglected subject of enquiry, intimately connected not merely with the history of architecture, but with the usages of daily life, the character and habitual feelings of former times.

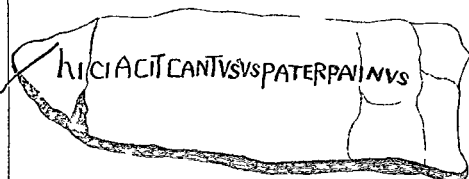
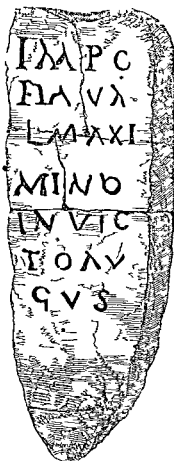
Neath is generally admitted to have been the *NIDUM* of Antoninus and the "*via Julia maritima*," as also the Sarn Helen, lead towards the town. It is, however, remarkable that no coins, or vestiges of the Roman period have been hitherto found there although many traces of Roman occupation have been noticed on each side of Neath. Amongst these the inscribed stones discovered at Port Talbot and at Pyle, on the road to *Bovium*, deserve notice, and Mr Francis has kindly communicated the fac-similes carefully designed by himself. The latter, rescued by his hands from destruction, and deposited amongst the antiquities in the Royal Institution at Swansea, has been explained as bearing the name of Victorinus, one of the thirty tyrants, slain A. U. C. 1019. The inscription at Port Talbot, preserved in the Harbour Office, bears on one side the name of Maximian, which occurs also in an inscription found in Cumberland, given by Horsley. On the other side appears a sepulchral memorial, probably of later date written, as on other early slabs existing in Wales and in Cornwall, in a perpendicular direction. Coins of both these emperors are of frequent occurrence in this country, and a number of coins of Victorinus were found near Neath in 1836<sup>d</sup>.

The remains of the castle of Neath, erected, as it is supposed, by Richard de Granaville, to whom, in the reign of Henry I, the lordship was allotted,

<sup>b</sup> See representations of the crosses of Nevein and Carew, from drawings by Mr Westwood. *Archaeol. Journal* III. 70.

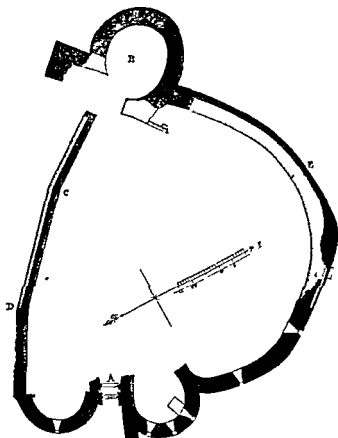
<sup>c</sup> Brit. Rom. p. 192 N. 40.

<sup>d</sup> Dillwyn & Swansea p. 26. *Numism. Journal* I. 132.



INSCRIBED STONES FOUND BETWEEN VIDULF AND BOVIGL O THE LINE OF  
THE VIA JULIA MAR TILIA

consist of a gateway flanked by two massive rounders portions of the curtain walls, and of a tower which appears to have commanded an ancient passage across the river Neth\*. The annexed plan, for the use of which



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|--|--|
| A Principal Entrance port allied                             | D Portion of the ancient wall            |
| B Tower supposed to have commanded an ancient ford or bridge | E Ancient wall faced with modern work    |
| C supposed to be a modern wall                               | F Supposed Sally port or second entrance |

we are indebted to the kindness of Mr. Francis shows the general arrangement of the works which were of no considerable extent. The principal bailey consisted of an area of irregular form measuring in diameter about 85 feet in either direction. The remains of this structure although less important than some of the fortresses of South Wales may be examined, as likewise the ruins of the adjoining abbey with no ordinary interest, on account of the curious record of the architect employed by the founder, as preserved in the *Myvrian Archæology*. Richard de Granaville, one of the twelve Norman knights who accompanied Fitzhamon assisting him in the

\* Representations of the castle as also of Neath abbey as they appeared about 1725 have been preserved amongst Black

Views. A view of the castle gateway is given by Woolnoth in his work on the Castles of England and Wales.



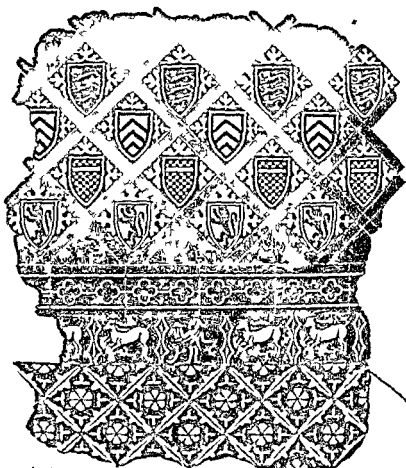
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conquest of Glamorganshire, returned to Wales about A.D. 1111. He had visited the Holy Sepulchre, and brought with him from Palestine a man eminent in the art of construction, named Lalys, to whose skill the most noted structures in the county, both of a sacred and military character, have been attributed. The relation adds that he built Lalyston, called after his name, and, that having gone to London, he became architect to Henry I. and taught his art to many of the Welsh and English<sup>f</sup>. The remains of Neath abbey, founded, as Mr. Francis supposes, about the year 1129, are considerable: he has given an interesting plan of the conventual church and adjacent buildings. Their aspect is not of that picturesque character which attracts notice to many monastic ruins, but the vestiges of the structure, which, as Leland remarks, "seem to him the fairest abbay in all Wales," well merit attention. In the year 1803 some excavations were, with Lord Dynevor's permission, undertaken by the Rev. H. Knight, and part of the eastern end of the church having been cleared, a pavement of decorative tiles was brought to light, of which Mr. Francis has enabled us to submit a representation to our readers. This pavement cannot be regarded as coeval with the Norman founder; its character is that of the period, termed, in regard to architectural remains, Decorated: and it supplies a pleasing example of design in the general arrangement, which may be attributed to the times of Edw. II. Lewis Morganwg, a poet of the latter part of the reign of Hen. VII., has described in glowing terms the painted glass, the richly decorated ceiling, and floor "wrought of variegated stone," which were then to be seen in the abbey church. His ode, addressed to Lleision, abbot of Neath, is included amongst the collections printed by Mr. Francis. The tiles exhibit the single bearing of England, with those of Clare, earl of Gloucester, Turberville, and Mowbray, or, possibly, Fitz-hamon. John de Mowbray, lord of Gower, granted to the abbey a charter of confirmation, A.D. 1334, given by Mr. Francis from a document in the possession of Mr. Thomas Faulkner, and the connection of the Turberville family with the affairs of the monastery, about the same period, is clearly shewn. The patronage of the abbey was in the great family of the Clares, earls of Gloucester and lords of Glamorgan, and the three chevrons were, doubtless, displayed in various decorations. The arms attributed to de Granavilla, three rests, which appear on the common seal of the abbey, those also of Le Despenser and Montacute (?) have occurred on tiles, found at Neath by Mr. Dillwyn



Seal of the Abbey of Neath

<sup>f</sup> See Sir Richard Hoare's Notices of Neath, in his edition of Giraldus, Itin. i. 162.



The materials for a history of Neath comprise many other memorials, of interest to which we are here unable to advert. The ichnography of the town taken in the reign of Elizabeth, from the original in Lord Dynevor's possession, may well deserve notice, as also the memorials extracted from the contemporary account of the progress of the duke of Beaufort, as Lord President, in 1684, and communicated from the archives at Badminton.

In conclusion we can only express regret that Mr Francis should not have been disposed to extend the impression of this interesting little volume to a number of copies, more in accordance with the growing taste and demand for such publications. The days are, we hope, passed, when a provision, limited by the Roxburghe standard, or even extended to fifty copies, as in the present case, can prove adequate to meet the desire to possess any volume of sterling materials connected with matters of national antiquity.

The subterranean galleries which penetrate the soil surrounding the city of Rome after having for four centuries served as a refuge and a sanctuary to the ancient Church, were nearly lost sight of during the disorder occasioned by barbarian invasions. As the knowledge of their windings could be preserved only by constant use the principal entrances alone remained accessible and even these were gradually neglected and blocked up by rubbish with the exception of two or three, which were still resorted to and decorated afresh from time to time. In the sixteenth century the whole range of catacombs was re opened and the entire contents, which had remained absolutely untouched, during more than a thousand years, were restored to the world at a time when the recent revival of letters enabled the learned to profit by the discovery.

The history of the catacombs since their recovery from the oblivion in which they had remained during the dark ages consists principally in a succession of controversies provoked by the indiscriminate veneration paid to every object found in them. During the reign of Sextus the Fifth, who ascended the pontifical throne in 1585 some discussions having occurred respecting relics the attention of antiquarians was strongly directed to the subject, and a diligent examination of the catacombs, then recently discovered was undertaken. Foremost in this investigation was Bosio, whose posthumous works were edited by Severano in the year 1632 under the title of *Roma Sotterranea*, including an original chapter by the editor. The same work translated into Latin and still further enlarged was republished by Aringhi.

The elaborate and valuable work of Aringhi contains, amongst the numerous illustrations, plans of several of these catacombs. These evince to them to consist of innumerable tortuous passages.

The number of graves contained in the catacombs is very great. In order to form a general estimate of them we must remember that from the year A D 98 to some time after the year 400 (of both which periods consular dates have been found in the cemeteries) the whole Christian population of Rome was interred there.

Prudentius the Christian poet, of the fourth century, whilst describing these cemeteries, observes —

Many sepulchres marked with letters display the name of the martyr or else some anagram.

The consular epitaphs are our principal means of fixing the dates of graves and cemeteries. That belonging to A.D 102 is the earliest that we possess, with the exception of one found by Boldetti in St. Lucina's cemetery of the year 98.

D N  
P LIBERIO VICXIT  
AN N II MENSES N III  
DIES N VIII R ANICIO  
FAUSTO ET VIRIO GALLO  
COSS

Publius Liberio lived two years three months, and eight days. Anicius Faustus and Virius Gallus being consuls.

The following consulates have been copied without selection from the Christian inscriptions contained in the Vatican Library and Lapidarian Gallery they shew the usual dates of the consular epitaphs.

Cæsaricus and Albicus	A D	397
Victor and Valentinianus		369
Cl Julianus Aug and Sallustius		363
Marcellinus and Probinus		341
Datianus and Cerealis		358
Valentinianus and Valens Aug III		370

The mode of thus indicating a date has proved extremely valuable. We find also that palimpsest monuments are more ancient than is generally considered.

The employment of old pagan tombstones was common after the time of Constantine but the usual custom in such cases was to reverse the marble and to engrave the Christian epitaph upon the opposite side. According to antiquarians, many stones have been discovered with unequivocal marks of paganism on one side, and of Christianity on the other but of this there is now no opportunity left us of judging, as every catacomb tablet has been carefully plastered upon some wall or pillar.

The principal symbols found on these tablets are the ancient Christian monogram, the palm branch, the dove, and the fish. The expression *Pace* is of frequent occurrence, often the only ostensible indication of the faith of the person commemorated.

Lamps of terra cotta are found abundantly in the catacombs, they are generally marked with the cross, with the likenesses of Peter and Paul, or with some other Christian symbol.

At p. 127, we are presented with the fac-simile of an inscription commemorative of a martyr, at the head of which appears the symbol of the cross



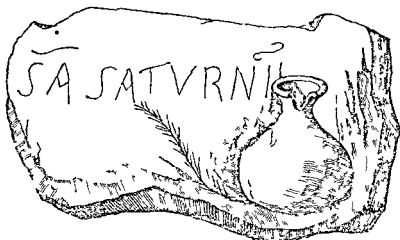
LANNVS XPI MA  
RTIR HCREQVIESC  
IT SUB E.P.S. DIOCLETIANO  
PASSUS

on tombs the symbols of profession and trade, was common in this country, during the fourteenth and fifteenth centuries. In Wales it lingered down to the seventeenth century.

As to the cups so often found inclosed in the tomb, or cemented to the rock outside, Dr Maitland observes —

The custom of depositing small vessels with the bodies of the dead, was common among pagans as well as Christians. Vessels of terra cotta, glass, alabaster and ivory found in Christian tombs, have generally been considered as receptacles for blood, whilst those belonging to pagans, though exactly similar, have been termed lachrymatories. Two important questions here present themselves — 1st. Were these vessels used by the Christians to contain blood? and 2ndly. Were they exclusively affixed to martyrs' graves?

He then proceeds somewhat at length to combat the notion commonly entertained, and to decide the questions raised, in the negative. Representations are given of two of these cups copied from Boldetti. The inscription on one of these is usually read *Sanguis Saturnini*, Dr Maitland suggests it might be read *Sanctus Saturninus*. On this point the reader may form his own judgment from the representation.



In treating of ancient symbolism Dr M thus writes —

Perhaps the cause which most powerfully contributed to the adoption of Christian symbols was the ignorance of reading and writing then prevalent. The symbols employed in the catacombs exclusive of those supposed to belong to martyrdom, are of three kinds: the larger proportion of them refer to the profession of Christianity, its doctrines and its graces; a second class of a purely secular description only indicate the trade of the deceased; and the remainder represent proper names. Of the first class the cross, as the most generally met with, claims our early consideration.

It would be difficult to find a more complete revolution of feeling among mankind, than that which has taken place concerning the instrument of crucifixion: once the object of horror and a symbol of disgrace, it is now the blessed emblem of our faith: the sign of admission by baptism to all the benefits of Christian fellowship. The change from cross to crucifix in ancient monuments, is gradual: first occurs the simple cross; after wards a lamb appears at the foot of it. In a third stage there is Christ clothed on the cross with hands uplifted in prayer, but not nailed to it, in the fourth Christ fastened

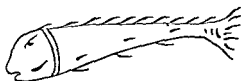
to the cross with four nails still living and with open eyes He was not represented as dead till the tenth or eleventh century

The lamb appearing at the foot of the cross is mentioned by Paulinus who wrote about the year 400 Beneath the ensanguined cross stands Christ in the form of a snow white lamb as an innocent victim is the lamb consigned to unmerited death.

From the 82nd canon of the Quinisextan council held A D 706, we learn at what time the change from the lamb to the victim in human form was generally adopted. We ordain that the representation in human form of Christ our God who takes away the sin of the world, be henceforward set up and painted in the place of the ancient lamb.

In the mediæval monuments in this country, the different symbols of faith thus enumerated are also to be found Of sepulchral slabs, impressed with the cross in a variety of forms, from the plain Greek or Calvary cross to the floriated cross of the most ornate description, we have innumerable examples The *Agnus Dei* occurs but seldom on our ancient sepulchral monuments still more rarely does the crucifix appear on such We have met with two instances only the one in Bredon church, Worcestershire of which an illustration is given in a former number of the Journal, the other in the priory church at Brecon Both these are sculptured monuments of the fourteenth century

The fish was a symbol expressive of the name of Christ the phonetic sign of this word the actual fish was an emblem whose meaning was entirely concealed from the uninitiated Sometimes the word *Ixthus* was expressed at length



at other times the fish itself was figured as recommended by Clement of Alexandria. The specimen here given is from the Lapidarian Gallery

The symbols of trade figured upon grave stones were long regarded by antiquarians as indicating the instrument by which the deceased had suffered martyrdom. The dates of some contradict the supposition The tomb stone of Adeodatus (Lap Gall) expresses tolerably well the implements of a wool comb They consist of a pair of shears a comb and a plate of metal with a rounded handle.



The rebuses, which occur on monuments of the fifteenth and sixteenth centuries in this country, have their antitypes in the phonetic figures on some of the ancient Christian monuments at Rome, thus: 'the tomb of Dracontius exhibits a dragon; that of Onager an ass.'

The author has great pleasure in being able to contribute, to the small number of phonetics already published, the annexed, from the Lapidarian Gallery. A fragment only has been copied, the entire inscription being long—

PONTIVS • LEO • S • EBIV  
ET PONTIA • M  
FECERVNT • FI

—Pontius Leo, and Pontia Maxima his wife The  
former while living, bought this tomb Their sons  
set up this.

Two well-known instances are those of Dolens  
and Porcella.

IVLIO FILIO PATER DOLIENS.

Dolens the father, to Julius his son  
Dolum is the Latin for cask; Por-  
cella signifies a little pig, as in the next.

PORCELLA HIC DORMIT  
IN P QVIXIT ANN III M.X.  
D. XIII.

Here sleeps Porcella in peace She lived three years,  
ten months, and thirteen days.



Anciently the symbolic manner in which the Almighty Father was indicated, was by the image of a hand issuing from a cloud, and two instances of this appear among the catacomb sculptures, of which Dr. M. gives illustrations. In the Vetera Monumenta of Ciampini more early examples from mosaics are given of this symbol. It occurs in this country over the sculptured rood, a work of the twelfth century, on the south side of Romsey abbey church, but it was not till the fifteenth century that the usage of representing the first person of the Holy Trinity in human form became at all prevalent: we then find it on sculptured bosses, in painted glass, on ecclesiastical seals, and, as at Chacombe, Northamptonshire, and Great Tew, Oxfordshire, on sepulchral brasses. Milman attributes to the French the introduction of this representation, so early as the ninth century, an illuminated bible, supposed of that age, being his authority; but M. De Caumont, the learned antiquary of Normandy, was unable to find sculptured representations of the Trinity, with the Almighty Father thus personified, of an earlier era than the fifteenth century.

Whatever difference of opinion there may be as to the theological tone in which Dr. Maitland's remarks are written, and on this we offer no comment, his work is well worthy of a careful perusal, and possesses more than a mere transient interest. He has undoubtedly done much service in affording to many—few of whom have ever heard of the thirty years labours of Bosio, or of the folio tomes of Aringhi—a full, descriptive, and critical account, bearing evident marks of much labour and learning, of the

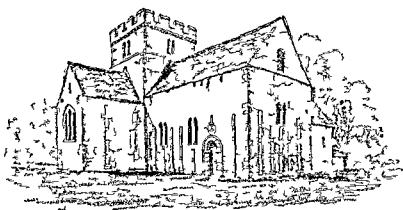
catacombs of Rome and their sepulchral deposits, and we cannot do better than conclude our notice with the remarks which finish his introductory chapter.

Perhaps it may safely be asserted that the ancient Church appears in the Lapidarian Gallery in a somewhat more favourable light than in the writings of the fathers and historians. It may be that the sepulchral tablet is more congenial to the display of pious feeling than the controversial epistle, or even the much-needed episcopal rebuke. Besides the gentle and amiable spirit every where breathed, the distinctive character of these remains is essentially *Christian*: the name of Christ is repeated in an endless variety of forms, and the actions of His life are figured in every degree of rudeness of execution. The second Person of the Trinity is neither viewed in the Jewish light of a temporal Messiah, nor degraded to the Socinian estimate of a mere example, but is invested with all the honours of a Redeemer. On this subject there is no reserve, no heathenish suppression of the distinguishing feature of our religion: on stones innumerable appears the Good Shepherd, bearing on His shoulders the recovered sheep, by which many an illiterate believer expressed his sense of personal salvation. One, according to his epitaph, "sleeps in Christ;" another is buried with a prayer that "she may live in the Lord Jesus." But most of all, the cross, in its simplest form, is employed to testify the faith of the deceased: and whatever ignorance may have prevailed regarding the letter of Holy Writ, or the more mysterious doctrines contained in it, there seems to have been no want of apprehension of that sacrifice, "whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven."

THE  
Archaeological Journal.

DECEMBER, 1846

ON SOME ANOMALIES OBSERVABLE IN THE EARLIER  
STYLES OF ENGLISH ARCHITECTURE



STANTON LACY CHURCH

It has been usual with those who have made enquiries into the style of our early ecclesiastical buildings, to assign all those exhibiting marks of long and short work to the period of the Anglo Saxons. Yet it may be reasonably doubted whether construction of this nature, taken by itself, affords sufficient evidence to favour such conclusions: and unless this kind of masonry be found united with proofs of another character less ambiguous, there is great room for disbelieving such buildings to have been erected before the Norman Conquest.

It is indeed not a little remarkable that the church of Brixworth, a building whose claims to priority of age are better established than most others by historical inference, is entirely deficient in the marks so universally assumed to be decisive of the question.

This church, as it is well known, does not shew the least fragment of this peculiar kind of construction, yet there is



perhaps more extrinsic evidence in favour of its age than most other buildings that can be adduced. The history of its erection seems simply to have been this that from its site having been fixed upon close to a great Roman thoroughfare leading from the Watling Street at Stoney Stratford through Northampton to Leicester as is sufficiently indicated by the direct trending of the line and the etymologies of the places bordering upon it such as Potterspury Alderton Barrow Dykes Lamport Market Harboro' Stonyland Stony Gate &c. and also being on the very edge of a Roman single walled entrenchment there were already on the spot most of the materials which the Romans themselves had used for building purposes. Within this entrenchment some kind of building had existed and the bricks that were employed were found when the church was in progress of erection extremely useful to work up with the bad materials already dug. We are told by William of Malmesbury, that Benedict Bishop on his return from Rome introduced a new kind of architecture into this country, what he calls building *more Romano*, now in whatever sense these two words are interpreted I think they will still be applicable to the masonry of Brixworth church and thus coupled with the casual passage quoted in Leland's Itinerary will go very far to confirm its Anglo Saxon pretensions, in fact it is more evidence of an early practical kind than can be brought to bear upon any other building of a Christian character in England.

It is now some years since I became entirely convinced that Brixworth church presented no proof whatever of being a Roman building. I have examined its foundations its construction and the nature of its cements all of which are totally unlike the substructions the masonry, and the mortar so invariably adopted by the Romans.

Whilst however its Roman claims are completely untenable it certainly offers very strong marks in favour of an Anglo Saxon origin. They are not only as convincing as any we may ever hope to obtain elsewhere but they are moreover capable of being divided into two periods.

It has already been stated that Brixworth does not present any specimen of long and short work, this peculiarity is not visible in any portion of the building. It is desirable to state this distinctly because having presumptive historical evidence of being an Anglo Saxon church it is deficient in that feature

which is accounted the leading characteristic of Anglo-Saxon architecture.

It is not my intention to disprove (for that would be a difficult matter) the title to great antiquity those churches may claim, where long and short coignings are used, but I wish to throw out a caution to enquirers, lest this appearance should lead them to assign all these buildings to the same age.

That they are for the most part early structures there can be no doubt, and this epithet may be even extended above the Norman Conquest, if we are justified in applying the words *lapidei tabulatus*, as used by William of Malmesbury in his description of Benedict Bishop's churches, to those towers rising in stages from the perpent blocks of stone that run transversely on their four sides.

For instance, at Earl's Barton and Barnack this system occurs, at both of which places the towers rise in stages, diminishing as they rise, and forming separate divisions or stories, marked also by the horizontal bands of perpent stone, from which the superior portions of the building alternately spring.

This mode of construction was clearly borrowed from the Romans, who, as is sufficiently known, employed bonding courses of brick, running parallel with the ground, to strengthen their walls, so that the inferior materials used in the intervening space might become more effectually tied together.

The Romans, as may be observed in all their military buildings now remaining in England, used their bonding courses horizontally; the Anglo-Saxons used them perpendicularly. At Pevensey there are courses of tile laid flat, at fixed intervals; at Earl's Barton there are perpent stones placed upright, also at fixed intervals. The object of both was the same, namely, to supply the want of good building materials by such materials as would hold them best together, and the English masons, placing these large blocks of Shelly oolite or Barnack Rag (for Earl's Barton is supplied with this Shelly oolite from that distance), had merely to fill in the rubble between them, much in the same manner as brick-work is used in timber-framed houses.

The talus table of Colchester castle is geologically of this formation, and, owing to the want of native materials, the architect used the Roman bricks he found in such abundance on the spot, both for coigns and bonds, in the same

way as they were used in the castle church at Dover, and in nearly all the town churches of Colchester, and in several of the neighbourhood

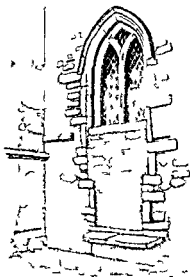
This being, as I conceive, the origin of long and short work, and its primary intention, I come next to consider two varieties that are observable, which shews that, taken by itself, it furnishes no criterion of early date

Long and short work is, first, that used for coigning, secondly, that used for upright bonding, and appearing like strips on the face of the wall

Of the former kind there are examples in the towers at Barnack, Earl's Barton, Brigstock, and Green's Norton, and in the nave and chancel at Wittering. Of the latter kind, they may be seen at Barnack, Earl's Barton, and Stowe Nine churches, all in Northamptonshire, also at Sompting, in Sussex, Headbourn Worthy, in Hampshire, and Stanton Lacy, in Shropshire. At each of these four last mentioned places, the long and short differs from the previous examples at Barnack, Brigstock, Earl's Barton, and Wittering. The difference may be thus described. In the Northamptonshire churches the long and short work is an important member of the angle of the towers, whilst the short stone considerably projects beyond the line of the long one. In the other examples both long and short stones are in the same line

Of the second kind of long and short, namely, that used for perpendicular bonds, apparently only ornamental strips, but in reality very essential for the stability of the building, we have numerous examples besides those at Sompting, Headbourn Worthy, and Stanton Lacy. It is to some of these examples that attention shall now be directed

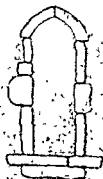
In the first place, by stating my conviction that the buildings where they occur are not, in reality, churches of so early a period as the preceding ones, although presenting certain



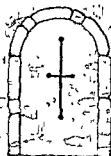
WINDMILL CHURCH, STANTON LACY

marks of resemblance common to each other; and in the next, their resemblance to work of a later, in fact the Early English period, may be readily shewn.

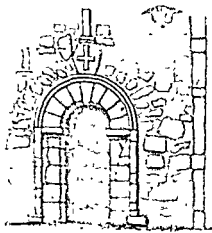
In illustration of this I have selected examples taken from the churches of Headbourn Worthy and Stanton Lacy, which shall be contrasted with the masonry of these Northamptonshire churches, as well as with the upper portion of Oxford castle. It will be at once seen that these, although in some measure analogous to parts of Barnack and Earl's Barton, do yet materially differ from them in appearance, whilst they are also the creations of a later time.



Window, Headbourn Worthy



Window, Oxford Castle.



DOOR, STANTON LACY

For instance, though in Headbourn Worthy we find the perpendicular long and short bonds as at Earl's Barton, they

are in conjunction with work belonging to the time of Henry III, or Edward I, that is, long and short work in union with equilateral arches, or as in the uppermost stage of the castle at Oxford, long and short work united with late Norman, or as at Stanton Lacy with earlier Norman.

It might naturally have been supposed that a reference to the Domesday Survey would have tended to settle a question of so much obscurity as the age of several of these rude and unquestionably early churches. But little that is conclusive is supplied from this source. The precept issued for the direction of the surveyors laid no injunction upon them to make a return of churches, and therefore their notice is extremely irregular, and for this reason no direct conclusion can be drawn, nor can the question be settled by reference to this document. It mentions about 1700 churches, but whilst 222 are returned from Lincolnshire, 243 from Norfolk, 364 from Suffolk, 7 from the city of York, 84 from the county, only about 20 are returned from Shropshire, one from Cambridgeshire, and none from Lancashire, Cornwall, or Middlesex. Yet it cannot be doubted that all the counties which are passed over without any mention of their ecclesiastical structures, possessed them like those enumerated. This will at once raise the number of Anglo Saxon churches existing at the time of the Conquest, not to the extent of 45,011, mentioned by Sprott in his Chronicle, which seems incredible, but to a very considerable number, since certainly the other counties would have a proportionable amount. Is it probable that these structures were all built in the short reigns of the Confessor, Canute, and Ethelred, a period extending only over eighty-eight years? If this period should be found too short for the completion of all these buildings, then we must suppose several to belong to what may be termed the pure age of Anglo Saxon architecture, and then it will be a consideration whether or not several buildings now held to be Norman be not in fact of an earlier date. Again, contrast the large number of edifices throughout the country which are commonly called Norman, let the style range to the accession of John (1199), with the number mentioned in the Survey, and enquire whether all these reputedly Norman buildings were likely to have been erected in the course of a hundred and thirty three years? And may it not be probable that several of them belong to an earlier age than we have latterly been accustomed to assign them to? Nor

are these all the difficulties of the question, for of the churches mentioned in Domesday, few of those reputed by us at present to be Anglo-Saxon are noticed, although churches generally through those particular counties where they exist, are comprehended in the Survey. For instance, the Northamptonshire churches of Barnack, Earl's Barton, Wittering, Brigstock, Stowe Nine churches, and Green's Norton, which all contain long and short work, are passed over. Nor yet have I been able to trace in the Survey the names of any other Anglo-Saxon churches, presumed to be so from their having long and short work, than those at Bretford in Wiltshire, Stow in Lincolnshire, Rapendune (Repton) in Derbyshire, and Stanton belonging to Roger de Lacy in Shropshire. On the other hand, no notice occurs of the church of Dorchester in Oxfordshire, although the seat of a bishopric had been removed from it but a short time before the Survey was taken. These facts, it will be observed, apply in different ways to the question before us, and it is for this reason they are adduced for examination.

Henry VI, at Colly Weston in Northamptonshire, Lamb ley in Nottinghamshire, and Tattershall in the county of Lincoln and equally so the works of Bishop Burnell at Acton Burnell in Shropshire, and the chancel of the great collegiate church of Wolverhampton in Staffordshire one of the twenty eight manors belonging to this talented and wise prelate. The buildings in Sussex marked by the Pelham bridge and buckle are well known. The students of William of Wykham's works will probably find no difficulty in detecting at St George's chapel, Windsor, at Adderbury and Hanwell in Oxfordshire, and probably at Wolverhampton the same kind of analogy. This may, when pursued out fully, also tend to explain further the family likeness that exists between village churches throughout particular parts of a county. It is well known that the Cistercian and Clunian orders had their own peculiar ritual and monastic arrangements and is it therefore too unreasonable a supposition, that the friends of those and other orders likewise should have endeavoured to copy on a smaller scale the ornaments, the decorations, and the mouldings they admiringly observed at the great church of the district? At the present day the handling of a chisel indicates to his fellow labourers the workman who was employed. The style of a building often shews by unmistakeable marks in its proportion, its design or general character, who is the architect, and it is not hoping too much when I express the conviction that we may still obtain by means of the present practical knowledge so generally diffused on these subjects, if united to a research of the foregoing nature, a clearer insight into, a better classification, and a positive assignment of certain structures to the piety of tenants in capite whose mouldering effigies still lie within the walls themselves or else to other individuals whose memory may only be preserved by the national archives.

These examples will not unappropriately serve to shew how desirable it is to refrain from drawing crude and hasty generalisations, from attempting to affix precise dates to structures simply because there are found co existing in them some features in common with similar ones elsewhere. For this reason then, caution should be observed in coming to conclusions from anomalous or isolated portions of a building seeing that as yet we have much enquiry to make from careful measurement as well as from records knowing that churches were progressive in their erection built by degrees, as the money

could be obtained for the purpose, or as the masons could proceed with their undertaking, frequently commenced by one person and finished by his successor, or built by one, and improved and decorated by another. An instance in proof of this occurs in the church of Stratford in Suffolk; the lower part of the north aisle shewing in the flint-work the name of the builder and the date of 1430, whilst the porch where the inscription terminates is marked 1432. This will at once explain why incongruities so frequently exist, why we see such perpetual modifications and adaptations, and it will supply the reasons for those transitional appearances that exist at Romsey, at St. Alban's, and at many other of our most important edifices. Nor is it undeserving consideration, when chronological difficulties arise, that many of our parish churches were built by country workmen, by men who had little creative genius, and few opportunities of examining the purest ecclesiastical models, and who therefore were constrained to copy the best things near them, (which I think will at once help to account for local styles,) and whilst they were necessarily to a certain extent imitators, they would often, through negligence or through a want of fully appreciating the merits of the original, disfigure their own works by introducing into them some of its defects, probably reducing the depth of the mouldings, or disregarding the relative proportions on which much of its beauty might depend, or depriving it of those decorations which enchanted the eye, and caused it to dwell with admiration on the harmony that prevailed throughout the whole structure.

There is also another reason why we should be cautious in drawing direct and positive conclusions respecting the age of village churches, namely, that the styles were always in advance in cathedral or collegiate, whilst they were retrograde in parochial buildings. It was with architectural taste as with modern fashions, the rural population were the latest in catching the new mode.

It has, indeed, often excited astonishment, that so many beautiful fabrics should have been erected in the middle ages, when the difficulty of finding resources to build a church at the present day is so well known that the fact only needs stating. But the surprise will be diminished upon considering the altered circumstances of each period. When monastic buildings and parish churches were erected, the ecclesiastics



were both influenced by different feelings than what guide them at present and their condition also was dissimilar At that earlier time it is true they were personally more indigent especially the parish priests but they had fewer wants necessarily fewer from the vow under which many of them lived, they were also more zealous and skilful in carrying on the architectural works that surrounded them they lived more over amongst those who were animated by kindred feelings amongst brethren equally enthusiastic and self denying who sympathized and helped in the labour thus, whilst it constituted a part of their duty as it were it became one of their recreations to decorate the religious house where they worshipped and this again caused them to infuse the same ardour and the same taste at once into their superiors and their dependants

The materials that were wanting for the purpose were usually at hand and cost them little the stone and the marble and the wood were easily wrought by their own tenants whose unremitted toil they could always command or when wages were paid they were extremely low an opinion which is not to be negatived by urging that human wants must always keep pace with human demands and expectations and that the difference in this respect between different periods is merely in terms of money For after all the fact is not true the wants of these men were the wants of nature less artificial than those of the same class at present their fare was coarser and simpler beans supplied the place of whetsten food their beverage was less stimulating and expensive and their general habits of life were disproportionably cheaper than those of a modern artisan added to which these poor men believed themselves whilst occupied in such works to be serving the cause of God and religion and therefore they submitted to privations and toil with patience and even joy

*It pat ens operum exiguoque assueta juventus  
Sacra leum sanct que patres*

The persevering spirit of the priesthood was another reason They were satisfied to begin a great work and content to leave the merit and the fame of accomplishing it to their successors This unselfish and unambitious spirit will at once account for its durability There was an uniform aim directed to the same object by several in succession and all of them

being imbued with the like feelings, and concentrating their means upon a common purpose, they became enabled to accomplish the great works which now call forth our admiration.

In military buildings we behold nothing at all parallel, no successive additions, no intermingling of styles, no needless decorations or profuseness of ornament, but evidences of co-temporary workmanship carried throughout the whole fortress, every part presenting the appearance of having been run up simultaneously, as if it were designed to meet a sudden emergency, which in point of fact was usually the origin of its existence. And here again the exigency was provided for by a state of things unlike any existing at present: for the barons of these noble castles had on their estates numbers of slaves, personal and prædial, whose services they could enforce; such were the subinfeudatories who held their cottages or their petty fiefs by these and similar tenures.

Again, when necessities of a more urgent nature arose, the ecclesiasties made the same appeals to the consciences or to the generosity of men that would still be adopted. The sale of articles to increase the building funds of a church was not unattempted in the fourteenth century, and by resorting to this method John de Wisbeach, a simple monk of Ely, was enabled to procure money enough to build the chapel of the Virgin Mary attached to that cathedral. For twenty-eight years and thirteen months, as the chronicle states, he was not ashamed to take whatever he could procure for the continuance of the work, not only by asking, but by begging through the country, and thus passing his life in various labours in furtherance of his pious design: by begging, and offering from a large pack at his back, such wares as he was licensed by his order to expose for sale, he completed the beautiful fabric, and transmitted his office unburdened of debt to his successor.

Again, the foundation of chantry chapels produced much of the irregularity that swells the size of churches, the gift of mortuaries, the bequest of sums of money, in some cases so profusely given, that among the wills preserved at Lynn, I have found as many as twenty churches thus enriched by the liberality of the same individual, not to mention more particularly the sale of pardons and indulgences, and the offerings left by pilgrims and devotees at the shrines of those who had a widely spread reputation for sanctity. These and similar

causes were in active operation for four or five centuries, and they were in themselves productive of vast political and moral effects. It would be unfair to conceal the results of such a system, its defects were apparent in the popular insurrections that from time to time broke out and marked a progressive extension of liberty, in the gradual emancipation of the human mind, and in the naturally inherent right of following up private conviction by private judgment, it is needless to do more than barely allude to what followed. Yet in concluding the explanation I have offered it would be incomplete if I did not add that the spirit of the age was both warlike and devotional at the same time, and whilst a love of military glory inflamed the mind and aroused the fiercest passions, it was the influence of the religious orders that served to soften and lull them again to rest.

A conquering aristocracy took possession of all things, feudalism was the only form society would accept. Both Church and State were alike under its influence, the clergy alone sought to claim, on behalf of the community, a little reason and humanity. He who held no place in the feudal hierarchy, or who had not won his territory by the sword, had no other asylum open to him than the sanctuary of the church nor any other protector than its priests. It was a feeble protection but the best that an enslaved people could obtain, and to a certain extent it became powerful, inasmuch as here some food was offered to the moral nature of man, and such abilities as he possessed had also the usual chance that profession offers for temporal advancement.\*

The sight of those sacred buildings which still rear their hoary pinnacles in silent praise to heaven, inspired our countrymen of old, as they should us, with a veneration for holy places. And we discharge no superstitious debt of gratitude by separating the exalted deeds of our forefathers from the lawless confusion that was mixed up with many of their actions, and giving them praise for executing the buildings we must all admire, and but vainly hope to excel.

It was no selfish or sordid spirit that was then so actively at work, no mercenary desire to aggrandise themselves by nicely balanced calculations, no speculative visions of worldly profit, from sharing in which others were excluded, but the motive power impelling them onwards through their earthly journey,

was untainted by ambitious love of gain, or private gratification. The rising church absorbed every consideration, within its walls was entombed the love of native home, and family attachment and personal ambition, and thus the strongest affections being withheld in their natural current, they were poured forth with all the increased energy of imprisoned devotion upon the service of God.

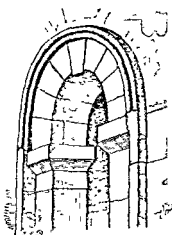
CHARLES HENRY HARTSHORNE

# STANTON LACY CHURCH, NEAR LUDLOW, SHROPSHIRE.



ELEVATION OF CHURCH

There is also a round-headed doorway on the north side, which will best be described by a drawing and a section of the moulding of its label. The central voussoir, whether designedly or accidentally, projects downwards, so as to form a decided keystone. The pilaster strips, which have evidently been curtailed in their height, are composed of stones of different lengths, and are about five inches wide, and three in projection from the wall, which has been carefully cleared of



Head of Channel Door

plaster and shewn to consist of irregular masonry. These strips do not quite touch the ground, but are terminated by a short transverse bar, and a similar bar also terminates the strips on which rest the label of the doorway. 'On the east and west sides of the north transept the pilaster strip is crossed by a short transverse bar at a height of about nineteen feet. The angles of the nave and transept, though dressed with masonry of a more regular character, do not present what is generally known under the name of "long and short work." Westward of the tower, and engaged in the northern wall of the nave, is a buttress, the masonry of which projects a little beyond the face of the wall, and its base also appears in the interior, as if a portion of the nave wall had been destroyed for its insertion, with the view of giving the central tower a more certain support. The support indeed of the tower is in no place trusted entirely to the walls in which the pilaster strips appear, there being a buttress on each side of the transept, which is much narrower than the tower. If these remains are Saxon (a question of course open to controversy), they are the more valuable, as indicating a cruciform church of that date.



Masonry, Saxon at Lacy

## ON SOME PERTORATIONS IN THE WALLS OF CHURCHLS



ASHLEY CHURCH HAMPSHIRE LOOKING WEST

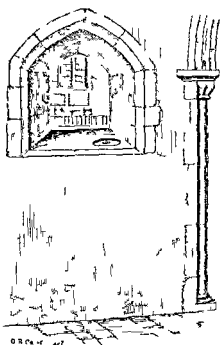
In many of our ancient churches we find in various parts of the building oblique openings or perforations through the walls, technically called *SQUINTS*. The use of these openings is not always obvious and for want of any better explanation, they are frequently called *Confessionals*. The most usual situation for them is by the side of the chancel arch, sometimes on one side only, in other instances on both sides, but when in this situation they are always so arranged as to enable a person in the nave or aisle, or transept, to look towards the high altar, and in whatever part of the church the openings occur,

they are usually but not invariably in this direction. There can be little doubt that their purpose was to enable some person or persons to see the elevation of the Host but whether any members of the congregation indiscriminately or some particular person is not so clear. It has been conjectured that their object was to enable the priests at the side altars and in the chantries to take part in the service and that when the holy Eucharist was administered to very large congregations the bread or wafers which had been consecrated at the high altar were first divided into portions and carried to each of the side altars and from thence distributed to the communicants by which means a much larger number were enabled to communicate simultaneously. The revival of this practice has even been recommended in the English Church for our large metropolitan churches and if the number of communicants increases in proportion to the congregations some such practice appears to be very desirable.

Whether such was the purpose of these openings or not affords a curious subject for the investigation of antiquaries but whatever their use may have been the object of the present paper is merely to call attention to the great variety of plan of form and of design which they exhibit. They are found at all periods from the earliest Norman to the latest Perpendicular and they vary as much in size as in form. In some instances the object must have been to see the celebrant at a chantry altar only without reference to the high altar at all and some are so small that one person only could look through the opening at the same time. In such cases it has been conjectured that this was to enable the sacristan to see the elevation of the Host and ring the sanctus bell at the proper moment\*. In other cases the openings were so large and afforded such direct aspect from the nave to the altar that they would appear to have been intended for the use of the congregation and as a mode of remedying the inconvenience arising from the small size of the chancel arch. A remarkable instance of this kind occurs at Ashley church Hampshire in early Norman work. See p 299. In this case the squints are nearly of as wide a span as the chancel arch itself. The same arrangement occurs also at Littleton. In the neighbouring church of Crawley, there

\* In elevatione vero p[er] p[er]sonas corporis Domini pul[sa] t[ur] campana in uno late[re] ut populares quib[us] celebrat[ur] m[issa] s[an]cti non vacat quotidie ut resse ubi cunque fuerint se in agnis seu in domibus sec[un]dum ant[ea] genus. Con t t. Jo[seph] Peckham A D 1281 ap. Maskell & Antient Liturgy of the Church of England p 90

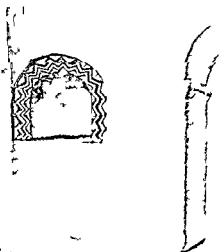
is a similar Squint on the north side only of the chancel arch, and in the sill of the opening is a flat round basin, with a drain for a piscina shewing that there was a small altar here, westward of the chancel arch, which was very customary, even though the small size of the church does not seem to require it. In the small Norman church of Borrhunt in the same county, the situations of two altars, one on each side of the chancel arch, are distinctly marked, the recesses for the altar being partly in the side wall of the church, and partly in the wall of partition but the altar must



St. Mary's C. way Han

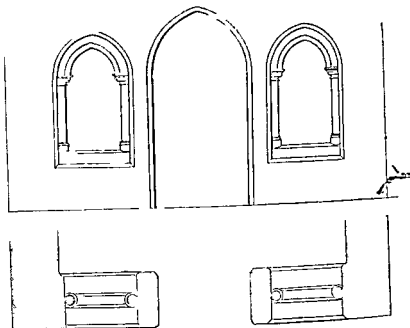
have been placed sideways, the celebrant probably standing at the west end of it. Similar recesses for altars may often be observed in the side walls immediately to the west of the chancel arch, as at Iffley, and Stanton Harcourt, Oxfordshire. Another usual situation for the chantry altars was on the east side of the transepts, where some marks of them may generally be found, and occasionally Squints looking towards them.

In North Hinksey Church, Berkshire, there is the same arrangement in Norman work, the small arch ornamented with the zigzag, though the chancel arch was plain, the opening had long been blocked up and its use forgotten, but it has lately been reopened, the chancel arch taken down and a new one of larger size inserted in its place, with bad imitations of Norman ornaments.



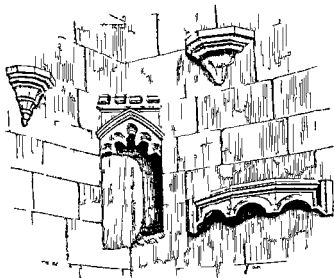
In the Early English style a good ex. of the large





ST MATTHEW'S CITY LODGE HANTS

of Squints occurred in the old church at Otterbourne Hampshire, the plan of this was the same as at Ashley, allowing for the difference of style. A similar arrangement occurs at Capel le Ferne Kent, with other openings above.

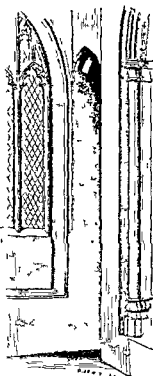


ST PETER'S IRLINGBOROUGH NORTHAMPTONSHIRE

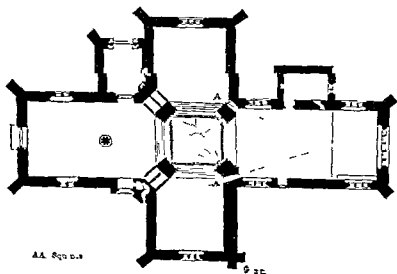
In the Decorated style there is one in the form of a spherical triangle at Langley, near Cluppenham Wiltshire, and in St Peter's church at Irlingborough Northamptonshire.

there is a remarkable example, through the north-east angle of the wall of a south chapel, towards the high altar, from the evident site of the chantry altar, of which the brackets and piscina remain.

In the Perpendicular style very remarkable and fine examples occur at Minster Lovell, Oxfordshire; these are under the tower, and being placed diagonally, serve as a sort of flying buttresses to it, while they serve at the same time to open the chancel to the transepts, and similar but larger openings throw open the nave to the chantry altars in the transepts. The ground plan of this church is very remarkable, the central tower being considerably smaller than the space left at the intersection of the cross, and the chancel narrower than the nave; the whole is made to fit and to harmonize admirably by means of these small arches at the angles connecting the piers of the tower with the side walls; the effect of the interior is singularly elegant and beautiful.



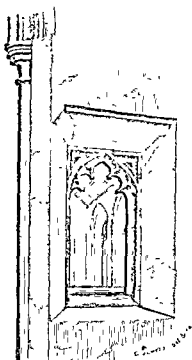
Minster Lovell Oxon



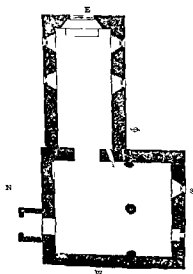
PLAN OF ST KENELM'S, MINSTER LOVELL, OXON.

In the church of St. Mary Magdalen at Taunton, Somersetshire, there is an elegant one through the east wall of the north aisle, looking direct to the high altar.

The smaller openings by the side of the chancel-arch, are of such frequent occurrence that it is only necessary to mention a few which present some peculiarities. At Newnham Murren, Oxfordshire, in very plain Norman work, the Squint is a small opening nearly round, not more than a foot in diameter, and as it is carried through a very thick wall, has almost the appearance of looking through a telescope.



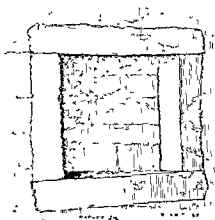
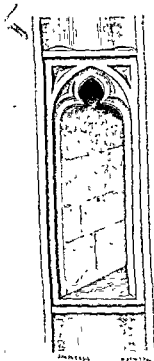
St Mary Magdalen Taunton



ST MARY, NEWNHAM MURREN, OXFORDSHIRE

In St. Sepulchre's church, at Cambridge, there are small Squints on each side of the chancel-arch, which were formerly filled with Perpendicular tracery now destroyed.

Occasionally the Squints are carried through the side walls of the chancel, either from the sacristy, or from chantry chapels: a good example with a trefoiled head occurs at Bishop's Sutton, Hampshire, another in the chapel at Sudeley. In Kenton church, Devonshire, there is a very good example near the



ALL SAINTS, KENTON, DEVONSHIRE

end of the north aisle, through the north wall of the chancel, passing in the usual oblique direction towards the high altar. The opening from the aisle has a trefoil head, and forms part of the panelling of a pier, in the side wall of the chancel the opening is plain and square, passing through the wall in a very oblique direction. Sometimes also from the priest's room over the vestry, as at Warmington, Warwickshire. Or this room may have been the residence of a recluse, called a "Domus inclusi<sup>b</sup>." There are many of them remaining in

<sup>b</sup> "Overhead were two chambers which common tradition hath told to have been the habitation of a devout lady, called Agnes, or Dame Agnes, out of whose lodging chamber there was a hole made askew

in the window, walled up, having its prospect just upon the altar in the ladies' chapel and no more." Gunton's History of Peterborough Cathedral, p. 92.

different parts of the country with fireplaces in them, some times in the tower, more often over a chantry chapel or vestry, on the north side of the chancel, and they are usually said to have been the residence for the priest. In other instances there are Squints from the room over the porch usually now called the Parvise, though it would be difficult to find any ancient authority for this appropriation of the word.

In some cases the Squint is carried through the wall at the back of the sedilia as in St John's church Winchester, (see an engraving of this in the volume of the Proceedings of the Institute Churches of Winchester, p 11) More frequently it is through the back of a piscina as at Stanton St John's Oxfordshire at the east end of the north aisle now blocked up. A very elegant example occurs at Enford in Wiltshire this is very positively asserted to have been a confessional because the ear applied to the smaller opening catches every sound from the larger one, but a comparison with other examples leaves no doubt that this belongs to the same class with the rest.

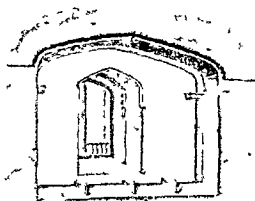
The basin of the piscina is broken off, but enough remains to leave no doubt of its use, and there can be little doubt that the opening through the pier at the back of it was for the purpose of enabling some person or persons to see the chantry altar to which this piscina belonged, or possibly as before suggested to enable the priest officiating at this altar to see the high altar simultaneously.

In Bridgewater church Somersetshire there is a very remarkable instance of the use of these openings by which a view of the high altar could be obtained from the north porch which is attached to the west side of the north transept there is first an opening through the west wall of the transept from the porch then in an oblique line, from this another opening through the east wall of the transept by which a view of the altar is obtained looking across the aisle and an angle of the chancel. At the present time the opening from the



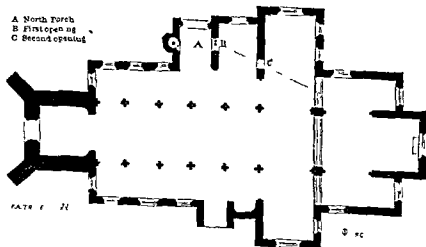
A. SQUINT Enford Wilt.

porch is blocked up, but by placing the back against it in the transept, the view may still be obtained through the second opening, and between the bars of the rich screen which partly intercepts it



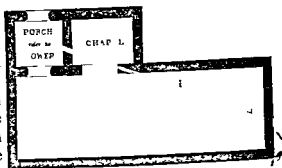
ST MARYS, BRIDGEWATER, SOMERSETSHIRE

A North Porch  
B First opening  
C Second opening



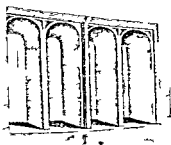
PLAN OF ST MARYS BRIDGEWATER SOMERSETSHIRE

At Charlton, Wiltshire, there is another example very similar to this at Bridgewater, in which the Squint was carried through the east wall of the tower, the lower part of which is used as a porch, across a side chapel, and through the side wall of the nave in the direction of the high altar. The chapel is said to be of later date than the rest of the church, so that the Squints would appear to have been originally carried across an external space.



St Peter's, Charlton Wiltshire

In some churches in South Wales, in the neighbourhood of Tenby, and in some other places, the Squint is carried across the angle of the chancel and transept, through a low structure erected for the purpose externally filling up the angle



ST NICHOLAS GLOUCESTER

In St Nicholas' church, Gloucester, there is a series of oblique openings of this kind through the south wall of the chancel from the south aisle. These are of Perpendicular work, and their direction towards the altar is too evident to be mistaken. There is a nearly similar arrangement on the north side of the chancel of Chipping Norton church Oxfordshire.

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\* At the moment of going to press the notice of the Squint at Charlton and the

sketch of the plan which accompanied it were received from a friend

## THE CASTLE AND PARLIAMENTS OF NORTHAMPTON.

At the time of the Conqueror's survey the possessions in the town of Northampton lay divided betwixt the crown, some of the abbatial ecclesiastics, and other persons of rank and consequence. Amongst the names of these various proprietors that of Countess Judith, a daughter of Odo earl of Albemarle, by Adeliza, half sister of William I, is not the least remarkable, whether regarded in reference to her dignity and her affinity to the new sovereign, or in connexion with one of his bravest supporters. She had been given in marriage to the Earl Waltheof, a warrior whose prowess greatly assisted her uncle in the arduous subjugation of Yorkshire, and probably out of consideration for this valuable service, as much as with a view of conciliating a noble whose hereditary influence might have been dangerous to his ambitious projects, he loaded him with fresh accessions of territory in various parts of England.

The history of secular dignities at this early time is involved in great obscurity, and it would be foreign to the present enquiry to attempt to elucidate a question so pregnant with difficulty. Waltheof's father was the Saxon earl Siward, unquestionably a name of dignity, both before and after the Norman invasion, and Waltheof himself has been called earl of Northumberland, Northampton, and Huntingdon, but of this no sufficient proof has ever been adduced. Besides this reputed rank, he however inherited large estates; several of the tenants held their lands from him during the time of Edward the Confessor, and the dowry of the countess considerably augmented them. It may be readily imagined that the Conqueror would find himself little at ease in his new kingdom; the people had scarcely had time to become reconciled to their slavery, and a sudden endeavour to liberate themselves from its yoke could hardly have been unsuspected. In this age of darkness and inhumanity, an age when the broad distinction betwixt might and justice was universally confused, the slightest cause, whether



real or apparent, was sufficient to awaken suspicion, and call forth the exercise of tyranny. From some cause, we know not what, history has not however exempted the character of his wife from the perfidy of betraying him; the earl suddenly fell under the displeasure of his royal kinsman, who, after suffering Waltheof to languish by a long confinement in prison, ordered him to be beheaded at Winchester. The Conqueror now desired to bestow the Countess Judith's hand on Simon de St. Liz, a Norman in his confidence, who had come to seek his fortunes in England, but whose bodily deformity caused her to reject him. Indignant at such an unexpected resistance to his wishes, the king seized her possessions, amongst them sixteen houses in Northampton, and part of the revenue of the town, and transferred them, with her eldest daughter Matilda, into the hands of his favourite. It is to this inheritor of Waltheof's united rank and estates that the erection of Northampton castle has been assigned, nor does there seem to exist any strong reason for discrediting the generally-received opinion.

After so great a lapse of time, and considering the distraction and civil war that prevailed within a century after the castle is reported to have been built, such structures being the first to suffer in the general disturbance, it is not surprising that so little of the first edifice should remain. Enough however is still traceable to mark the outline of its bulwarks, to shew where the bastions stood out from the curtain wall, where the moat separated the inner from the outer bailey, whilst the postern gate yet continues. In regarding the general figure of the plan, and judging from the existing mounds of earth, the debris of ancient buildings, the line of decayed and ruinous walls, and then comparing these with other buildings of a similar kind which still remain in a more integral state, for example, with Pevensey or with Pickering, there appears to have been a keep within the inner bailey, probably at the north-east end; in connection with this, the enceinte or boundary wall, which was occasionally flanked with circular towers, the enclosed area being occupied with erections, usually of wood, of a more domestic nature. The Nen flowed in its natural channel to the west, and the waters of the same river filled the moat, and encompassed the fortress on every side, though the moat itself is only visible at present as a dry ditch to the south. The few existing marks of a strictly

architectural kind exhibit features in perfect accordance with the characteristics of the period to which its origin has been already assigned. Before pursuing the history of this building any further, or bringing in review the incidents that have tended to invest it with interest, I will briefly recur to the life of its founder. Under the hope of improving his fortunes, he had with two friends accompanied the Conqueror to England; they indeed returned early to their native country, but the bright prospects of Simon de St. Liz naturalized him on British soil. Within a few years after his marriage he founded the neighbouring priory of St. Andrew, and filled it with Cluniac monks. The order was indeed never numerous in this country, and it is not a little remarkable that most of the endowments arose out of this early Norman intercourse. Simon de St. Liz, towards the close of his life, made the common journey to the Holy Land, and had even entered upon a second, when death arrested his pilgrimage, and he was buried within the walls of the abbey of St. Mary of Charity, in France, upon which his own recent foundation in Northampton was dependant. Were it within the scope of this enquiry, we might here linger to reflect on the contradictory feelings that actuated the sentiments of the age, contrast the early life of the soldier, his ambition, his rapine, his thirst for bloodshed, with the remorse and devotion of his declining years; we might observe how the two extremes of human nature became strangely blended together in the same individual, how the restless and savage warrior, whose hands were stained with violence and crime, became transformed, under a happier impulse, into the humble penitent and the mortified recluse. But for such a retrospect we have not leisure, nor indeed would the present be a fitting opportunity. Yet we may not omit the avowal, that it is by such comparisons history delights to teach her moral lessons, and that a habit of drawing contrasts whilst instituting enquiries of any intellectual kind, will unveil its really philosophical aspect; and thus too, to carry out the idea a little further, in estimating the relative beauties betwixt military and ecclesiastical architecture, we may observe how, in their intentions so discordant, they mutually engage the attention, the one impressing the mind by its stern solidity, its severe simplicity and dignified repose; the other captivating the eye of taste by its elegance, richness and variety of decoration, and awakening the deepest feelings.

emotion by the solemn grandeur, the holy symbols, and the sacred purpose of a pile dedicated to the glory of God

There is another apparent contradiction betwixt the two styles, namely that whilst the age of devotional buildings is for the most part wrapt in obscurity, the builder being seldom known, there often existing a wide interval between the date of the foundation and that of its actual erection or consecration, and therefore the date becomes merely conjectural, left to the guess of ingenuity to settle or to the diligence of induction to establish or to fix by analogy from some peculiar resemblance to other religious buildings presumed to be coeval, the mass of information relating to military structures, unhappily themselves too often swept away is afforded to us in minute and continuous completeness So that it may be truly asserted we have on the one hand, Gothic buildings still rearing their lofty heads in pristine magnificence, proclaiming in notes of harmony the duties of men without any record being left us to indicate whose skill and piety constructed them, and on the other hand there are military remains, mere roofless, tottering walls, crumbling venerable ruins, whose darkest, dampest nook may be often explained by an entry on an official document, by a record of a genuine and undoubted nature laid up among the national archives Nor, whilst they furnish every needful illustration, is their value less remarkable for the curious light they frequently throw upon the manners and domestic usages of the period, for the political and statistical information they abound in, for the animated reality and freshness of their facts, as contradistinguished from all other sources of cotemporaneous history

Before proceeding to adduce a few extracts from these evidences, the attention must be re directed to the noble family already mentioned We have seen how there was united in the same person the character of warrior, architect and devotee and his son the third earl of Northampton strove with filial enthusiasm to emulate the actions that have transmitted his father's name to posterity He too in his day became an architect He assisted in laying a corner stone to the honour of St Guthlac at Croyland and placed thereon a gift of a hundred marks for the workmen he endowed the abbey of Sawtry in Huntingdonshire and terminated his labours by erecting a similar religious house to St Mary de Pratis in the verdant meads of De la Pie near Northampton It cannot be said

five marks To serjeants who brought the herds of six outlaws, six shillings\* In repairing the aforesaid castle five marks For four carriers bringing the hunting gear of the king from Northampton to Westminster half a mark In repairing the houses of the king in the castle of Northampton and Silveston forty shillings To the chaplain at Geddington fifty shillings of his salary for the past year The cost of a carriage and harness for the use of the queen twenty eight shillings and sixpence For a judge, and doing justice, three shillings and sixpence In the purchase of hay for feeding the beasts in the park of Northampton thirty seven shillings, and for the expence of taking six prisoners from Northampton to Stamford, and thence to Nottingham, seventeen shillings and ninepence "Remember you are now entering into the age of feudalism a time of ignorance, illegitimate force, and moral imperfection, where you will observe every thing in the system discordant to our modern notions, every thing opposed to our general ideas of liberty and civilization, bear this in mind when you examine these facts, and without measuring them by the standard of the present day, contrast them with each other What is the picture you behold, and what are the results of your reflections? You see from a single extract on the sheriff's accounts the manner in which the revenue was expended, how freely the personal pleasures of the monarch were gratified, and with what singularity do these payments stand in juxtaposition with each other! The head of an outlaw valued at a shilling, whilst the services of the king's confessor, with his salary in arrears, fetched no more than the same price per week<sup>b</sup> again the keep of the royal deer considered worth an outlay of seven and thirty shillings, whilst the remuneration of an officer of justice fell down to three and sixpence Any comments of mine would be superfluous, the facts themselves will elicit their proper reflections<sup>c</sup> Let us pass onwards in search of other information We are at the

commencement of the reign of King John, a period of pure administrative despotism, when intestine divisions began violently to convulse the realm: when the rising energies of the people sought for some consideration of their natural rights, when they finally freed themselves from political thralldom and obtained a redress of their grievances. The monarch himself became aware that personal activity, a quality he never wanted, was more than ever necessary. We accordingly find him constantly on the alert, seldom a week together in the same place: as a proof of his restlessness he visited Northampton in fourteen different years of his reign. He placed the royal castles in an effectual state of defence, and entrusted their custody only to those persons who were supposed to be attached to his interests, and upon whose faith he could place implicit dependance. The office of castellan or constable of the castle was one of great importance, as it has remained an honour to the present day. It was an office held during the king's pleasure, usually for a year, but among the earliest appointments in connection with Northampton it was retained for three. Four of these officers, Robert de Braybroc, Richard Marshall, Roger de Neville, and Fulke de Breaute, took a prominent part in the transactions of this and the succeeding reign, and will probably again present themselves to the notice. When the king appointed the last of these nobles, and impatiently forced him upon the keeper by a second writ under his private as well as the public seal, he was little aware of the vexation he was destined to awaken in his mind, or that one for whose promotion he evinced such extraordinary solicitude should render him and his son so ungrateful a return.

Pursuing chronological order, the next account we meet with deserving attention is a writ on the Close rolls, (1216,) addressed to the barons of the exchequer, wherein the engineer is ordered to be paid at the rate of ninepence a day, with a grant of thirty shillings for a robe for his wife. Other entries occur authorizing payments for general repairs and the transport of military engines, which may be passed over. In the year 1215 we have another writ addressed to the barons of the exchequer, ordering them to remunerate Henry de Braibroc for forty quarters of grain, and twenty-four hogs, bought for the royal use and placed within the castle, at the rate of two shillings for each quarter of grain and the same

sum for each hog. In the middle of this year the custody of the castle was transferred to Roger de Nevil, and the manor of Thorpe granted him for keeping it in a proper state of defence.

We pass on to the next reign when during the constableness of Fulke de Breauté (1222) we meet with the first express mention of the gaol in the castle, the order given that the verderers of Salcey should deliver to him materials for its reparation as well as for the royal houses at Silveston and Brigstock. The troublesome state of public affairs the successful resistance and growing power of the barons, had become by no means diminished through the accession of Henry III. to the throne. The early age at which he commenced his reign was also in many respects unfavourable for the establishment of domestic peace. The separation of Normandy from the possessions of the English crown and the consequent loss to the royal revenue contributed to render him more dependant than his father upon his subjects for aid whilst the severity of the forest laws ever a fruitful cause of popular discontentment though mitigated in some degree by the enactments of the Great Charter, had by no means lost their force. An entry in illustration of this occurs on the Close rolls in an order of release granted to Radulphus de Lyneston from the castle gaol, where he had been confined for merely leading three greyhounds without a leash through the royal forest. It may probably be considered that he

As they throw considerable light on the personal habits of the monarch, as well as evidence the minute attention paid to matters of a public and private nature, a few of them shall be brought under review. We have a writ addressed to the barons of the exchequer authorizing them to repay the bailiffs of the town eight shillings which they had laid down for the carriage to London of cloth bought for the royal use at the fair, and for canvass and wrappering to pack it up: one to the bailiffs, bidding them purchase for Nicolas the squire, six ells of bleu at eighteen-pence an ell, and a dressed lamb-skin. one to Hugh de Neville, authorizing him to give the prior of St Andrews eight poles for making joists for the tower of his church: the king had previously granted thirty rafters from the royal forest, to the abbot of St. James, whose buildings had been burnt down. About two months after this visit, Henry III. again took up his residence in the castle of Northampton. He was then in his eighteenth year, on his way to Bedford, with the intention of crushing the insurrection of Fulke de Breauté. It was an arduous undertaking, and the siege of that castle occupied him little less than eight weeks, since we find him there from the 21st of June to the 19th of August, (1224). Immediately he had proceeded on his journey as far as the castle then existing at Newport Pagnell, oppressed perhaps by the heat of the weather, he suddenly recollected having left behind him the royal store of wines, and a mandate was forthwith addressed to the sheriff of the county, desiring him to forward without the least delay the four casks that had been left in his custody at the castle.

Though the legitimate title of Henry III. to the English crown was undoubtedly clear, yet it can hardly be said his pretensions to it were undisputed. He went however through the ceremony of a coronation, though the symbol of royalty itself had been lost, with the rest of the regalia, whilst being transported across the Wash. He was youthful, and inexperienced, but the discretion of his protector the earl of Pembroke, aided by the activity and valour of his high justiciary, Hubert de Burgh, made some amends for these deficiencies, and enabled him to resist for a time the growing power of his barons, as well as permanently to crush the danger menacing his possession of the sovereignty from Louis king of France. A caution has been already dropped against

forming judgments of the past by the standard of the present age. Such modes of thinking will often invest facts with an unreal colouring and both distort their own features, and the consequences they are intended to produce. The historical enquirer should exercise habitual caution and discretion, duly balancing against each other the events of the period, estimating them by the prevalent opinion of that particular time, not being himself unaware that the march of civilization and the progress of enlightenment are as Christian perfection ought to be duly advancing. Without going into the whole transactions connected with the fall of Bedford castle\*, I will briefly state that exasperated by the dilatory nature of the siege Hubert de Burgh tarnished the first great victory of his master by hanging eighty of the garrison after it fell into his hands. We shudder upon reading such an act of barbarity, but in our detestation of the deed forget that this was the custom of the age—we forget that the lower as well as the upper classes true to the degradation of fallen humanity, had their minds alike familiarized with deeds of cruelty, and looked on if not as regardless as exulting spectators. No doubt it was an execrable deed and the more frightful mockery of justice from being carried into effect under the sanction of the highest legal officer of the realm. Yet modern parallels may readily be found, and to press the subject homewards to the feelings, it can scarcely be a point of dispute how posterity will estimate the humanity and refinement of a nation which with all these offensive examples before it as warnings still enforces the same mode of criminal punishment.

During the blockade just spoken of, the castle of Northampton rendered considerable relief to the king and the town likewise furnished towards it several carpenters and other persons whose ingenuity was serviceable. When at length the fortress was taken several of the engines were dismounted and returned home whilst the harness of the king was sent by



the sheriff of Bedford to London<sup>f</sup>. Of a building that withstood for so many weeks the most vigorous efforts of Henry to reduce it to subjection, nothing now remains but a conical mound of earth, whose base is washed by the silent waters of the Ouse. On this gentle eminence originally stood the donjeon, within whose massive walls the besieged, inspired with all the hopeless courage of despair, entrusted their last chance of safety. But whoever seeks for these vestiges of its former importance in the modern town, or delights to visit a spot consecrated to liberty by this unavailing struggle, and rendered dear to the lovers of national freedom, vainly seeking for the living monuments of its ancient greatness, will still be gratefully repaid in beholding those stately piles, which are devoted, through the extensive charities of a London citizen, and the purer philanthropy and patriotism of the present noble owner of Woburn, to the social improvement and sanitary wants of the district.

In 1253 Henry directed a survey to be made of the condition of the castle of Northampton, at the time John de Grey received the custody of it: his commissioners found that the park was "decently kept in vert, venison, and pasture," and that new works had been executed in the castle, by the sheriff of the county, as in walls, houses and other matters: that all the houses of the said castle might be maintained at slight cost; that the same sheriff had bestowed much expenditure on the great wall of the castle, which, however, still needed great repairs, and that there were then in the castle hewn and unhewn stone, lime and sand, which might be applied to that work<sup>g</sup>.

Towards the close of this reign the castle and town of Northampton were the scenes of important events, owing to the rebellion of the barons headed by Simon de Montfort. In 1265 the town was invested by the royal army; the castle, which resisted all attempts at assault, was taken by stratagem, and Simon de Montfort the younger and many of his principal adherents were captured<sup>h</sup>. Although the burgesses of Northampton had taken no more active part in the commotions of this period than the inhabitants of other towns in the kingdom, yet in accordance with the custom of the times, they obtained,

<sup>f</sup> The various expenses connected with this memorable siege, an account of the military engines, and the different methods of attack, are given on the Close rolls of the year with the utmost minuteness

<sup>g</sup> Ancient Letters in the Tower, No. 442 a and 442 b

<sup>h</sup> Bridges' Hist. of Northampton, vol. i p. 425. and the authorities there quoted.

on the final suppression of the rebellion by the king's victory at Evesham a general pardon for past transgressions and more especially for having defended the town against the royal army an act to which they had been compelled by the forcible occupation of it by the adherents of Montfort. Similar letters of grace were granted by Henry to many other towns the original grant to the men of Northampton under the great seal is still preserved among the muniments of the corporation<sup>1</sup>. In the year following the battle of Evesham 1266 a parliament was held at Northampton when many of the nobles who had been forfeited for their participation in Montfort's rebellion were restored to their estates, sentence of banishment was pronounced on the younger Simon de Montfort and the bishops of Worcester, Winchester and London were excommunicated by the papal legate for their adherence to the popular party. From this period downwards the notices occurring relative to the castle of Northampton decrease in value as they descend in the order of time.

It continued however to be as before one of their principal residences whenever the English kings visited the county but improved methods of warfare gradually began to lessen its importance as a fortress. The energies of Edward I were called into exercise upon a different field, his anxiety was directed towards the northern borders as well as to subdue the Welsh, he had consequently but little comparative need of military defences in the central districts of England. His successor had enough to do in protecting himself against the incursions of the Scotch yet the general troubles of his reign rendered it necessary that the royal castles should be restored

<sup>1</sup> See also Rot. Pat. 5<sup>th</sup> Hen. III. the document is as follows.

Henricus dei gratia Rex Anglie Domini Bernardus et Dominus Aquitanie omnibus Ballivis et fidelibus suis ad quos presentialiter pervenerit salutem. Volentes major et prolium omnium nostrarum de Northampton facere specialem remissionem et pardonem eis deinde et totam communem villam ejusdem omnium nobis nunciamus et amicum rancorem quod erga ipsos conceperamus occasione detentorum villam nostre Northampton contra nos et caponem ejusdem, et eam occasione transgressionum et excessuum a quibus contra nos fecerunt tempore turbacionis in ista terra in primo nos et eius transgressiones et excessus habere non quantum nobis est amicum et personarum immunitatem et ipsorum gratiam

et pacem nostram admissimus nolentes quos ipsi per nos heredes nostros justiciarios ballivos seu alios nostrorum ostros occasione predicta decetero graventur in aliquid seu molestantur. Ita tamen quod stent recto iuramento nostra quis de transgressionibus aliquibus versus eos loqui vellet, et erga nos et heredes nostros bene et fideliter se habeat in futurum. In cuius testimonium unum habemus litteras nostras fieri nos patentes. Teste me proprio apud Wintoniam sexto die Maii anno regni nostri quinquagesimo secundo.—Seal in green wax; broken.

The Jews of Northampton who had been expelled during the disturbances were ordered to return to the town and to suffer the protection of the tithes.—Patent Rolls 48 Henry III.

and maintained in an efficient state. In 1323 another survey of the castle of Northampton was taken, from which we learn some most interesting particulars as to its condition and extent in the early part of the fourteenth century. It appears that some time before the date of this document, the great hall, the two principal chambers, and the lower chapel had been destroyed by fire, and the jurors estimated the cost of their restoration at 702*l*. They found also that the chambers of the "new tower" in the said castle, and also six turrets on the circuit of the wall, were for the most part destroyed by Nicholas de Segrave, keeper of the castle, in 1307: among other dilapidations are enumerated ruined walls, a crazy garden-gate, a ruinous barbican, and a certain "old tower called Faukestour, which was begun in the time of King Henry the Elder." This passage seems to indicate that popular opinion attributed the erection of this "old tower" to the celebrated Fulke de Breauté, the terrible "Falkesius" of the monks of St. Alban's, who, as we have seen, was warden of the castle in 1216. Although the times of Fulke and of King Henry the Elder (Henry II.) were not the same, yet some accidental circumstance now unknown, may have led to the association of the name of that redoubted foreign mercenary with a work constructed before his arrival in England. The jurors found that it would require the sum of 395*l*. 6*s* 8*d*. to repair the defects last named: thus it is evident the castle was in a most decayed state; the estimated outlay necessary for its restoration would have exceeded 12,000*l*. of the present currency\*.

Edward III. was too deeply intent on securing the precarious advantages obtained by his father, and the fairer territories won by his own valour in France, to bestow much of his attention on this quarter of his dominions. The castle remained as a prison until nearly the commencement of the last century, when it fell into private hands. Hitherto we have only mentioned it as a place of defence, as one of those unhappy spots where the wretched felon and suspected violator of the forest laws lay famishing amid the palatial profuseness of the proud Plantagenets, and the Christmas luxuries of de Breauté, or as the occasional abode of the English kings; but henceforth it opens upon the attention with more agreeable as well as more universal interest. We shall now observe it as a place where laws

\* *Inquisitio ad Quod Damnum*, 16 Edw. II. No. 119.

became agitated, pregnant with loftier views of responsibility, and where the general mark of humanity was accelerated by wiser provisions for the regulation of commerce and the administration of justice.

Without perplexing ourselves by a long enquiry into the nature of our early legislative assemblies, I will merely state as a reason for passing over by a rapid enumeration the earlier ones convened at Northampton, that it is not until the latter end of the reign of Henry III. that we are able to discover the rudiments of that popular mode of representation existing at present. During the antecedent period, the spiritual and temporal peers were the only persons admitted to the royal councils, and their privileges seem to have been very indefinitely laid down. On some occasions the former outnumbered the latter, on others there was a preponderance on the side of the barons, and as in the instance of the parliament at Shrewsbury during the reign of Edward I., sometimes the bishops were not even summoned. Nor are these deviations from the general system the only ones on record, as we find parallel instances in the Cortes of Castile, to which in 1370 and 1373 neither the nobles nor the clergy were called. Although the title of 'parliament' has been freely given to several of these early conventions, we must not connect them with our modern application of the term, nor suppose that the principle of receiving representatives from the community was fully recognised. Parliaments were not in fact identified with the more ancient forms of the British government. This will enable us at once to pass over, without discussion, the conferences held here between Robert duke of Normandy and his brother Henry I.; the settlement of the succession by the latter prince upon his daughter Maud; the council held both by Stephen and Richard I.; the convention to try the traitorous à Becket, and the ratification of the Constitutions of Clarendon. Each of these, historically interesting, deserves more attention than the present occasion will suffice to afford, but none taken by itself involves any point of sufficient constitutional importance for us to pursue further its examination<sup>1</sup>.

<sup>1</sup> Of the councils held at Northampton, the following are the principal. In 1131, a great curia, placitum, or council, at which were present all the "*Principes Angliæ*." In 1157, a convention of the *Præsules*, *Principes regni*, eight bishops,

twelve abbots, and many other foreign and English nobility, and "*inferioris ordinis personæ*." In 1164, when Becket was ordered into banishment. In 1176, when the Constitutions of Clarendon were ratified. In 1177, 1190, 1194, 1223, 1225, 1227.

It was not until the forty ninth of Henry III (1265), when two knights were first summoned by the sheriffs from the counties, and two burgesses from the cities or towns, that the outline of our actual representative system can be distinctly traced. Before this indeed the spirit of lawless force was predominant, the absolute power of the crown prevented any thing like national development, and the varied elements of political life and freedom had not burst forth into existence. The kingdom was now undergoing all those intestine miseries which sooner or later enforce upon bad governors the necessity of renovation and cure. It was in a sadly distracted state when in the midst of the general distress and confiscation that prevailed, Henry suddenly convoked a great assembly to meet him at Northampton (1265). But it was not to discuss the wretched condition of his subjects to adopt remedies for alleviating their wants or to conciliate the disaffection of his barons that he issued his writs for the convention. It was not a meeting to be confounded with our ideas of a parliament, but a mere gathering of the upper classes which should afford the papal legate an opportunity of preaching a crusade, and judging from the result, his exertions were far from being unsuccessful since the monarch himself, with a large number of the nobility took up the cross and proposed to accompany his sons to the Holy Land.

arrangements for the funeral of his father. Whatever amount of inefficiency or moral obloquy may have attached itself to the character of Edward of Caernarvon it can scarcely be said that filial affection was a virtue in which he was deficient. The performance however of the melancholy solemnities so naturally due to the memory of the late king was not the sole reason for parliament meeting so immediately after his death since the writs our chief source of information (the rolls of its proceedings having like most of those of the reign become lost) further mention as subjects for discussion the new sovereign's coronation and his espousals with Isabella of France. There was another latent motive for its convocation one involving more important political rights. The active reign just ended had left the young prince surrounded with difficulties against which he was in every way unequal to contend. The discontentment of his barons the increasing demands of the pope the long and expensive wars in which his ancestors had been engaged now bequeathed as a legacy upon his impoverished exchequer had to be provided for not as formerly from the private revenues of the crown but to be supported by extraordinary grants from the people. The personal resources of the king had gradually become lapsed away, and we thus trace the earliest causes of the diminishing power of the royal prerogative as well as the subsequent influence of the national voice in regulating taxation. The three estates of parliament assembled at Northampton on the 13th of October<sup>m</sup> four months before the king was actually crowned and did not entirely separate until the beginning of the following year<sup>n</sup>. It was in the twenty fifth year of the preceding reign about twelve years before this time that the laws exacting pecuniary aids from the subject first became clearly defined nevertheless they continued for a length of

<sup>m</sup> The Liberate rolls of this year contain no mention on of Northampton whatsoever but the Close rolls of the same time have entries recording orders to bailiffs to pay to Nicholas de Segrave the considerable sum of pounds for repairs of walls and buildings of the castle—also to fortify the castle for better security and safety of the people—also to repair walls and paling of the park. (Rot. Cl. 1 Edw. II.) On the Patent roll 18 John there is an order for the payment of arrears and wages due to the king's garrison of the castles of Northampton and Rockingham so that they

might have no reason to leave the king's service.

<sup>n</sup> It was at this period that diplomatic and official relations began to be established between Europe and Asia concerning the mongols of the east. Some of the chief causes of Spain, France, and Italy and during the present parliament an answer was sent to the king of Tartary in return for his friendly embassy. See Rymer vol. p. 8 new edition and Memoires sur les Relations Politiques des Princes Chrétiens avec les Empereurs Mongols Vol. I. Mem. pp. 154—157.

time to press with unequal force upon the rising energies of the people, and in illustration of this, we find in the transactions now under review, that whilst the clergy and the burgesses contributed in this parliament a fifteenth from the towns, the knights granted from the counties a twentieth of their moveables, to prosecute the war against the Scots.

Other important matters were for the first time settled by this parliament; such as the terms of the coronation oath, and the oath tendered to the representatives upon taking their seats. By the general tenor of the latter, more especially in its fourth and sixth clauses, every precaution seems to have been taken to support and strengthen the royal prerogative, whilst the provisions of the former not only recognised the limitation of the royal power by existing laws, but that the power of altering those laws and enacting others, could only be exercised with the consent of the 'communaute,' or the lords and commons assembled in parliament. On the present occasion, then, we witness the conflicting elements of the English government balanced against each other with the nicest appreciation of their relative value, those mighty parts formerly brought together in such discordant and hostile collision, now firmly cemented in peaceful union, and the entire fabric laid on so wide a basis, that not only may it be said, the constitution was for the first time securely established, but that however much corruption in the elective franchise, municipal abuses, or natural decay, may have deformed its fair proportions in the lapse of succeeding ages, a reformation and cure has always been found for them by recurring to the pure spirit of these early principles.

The parliament again assembled at Northampton in the *second year of the succeeding reign (1328)*, meeting immediately after the one summoned to York, in consequence of several of the representatives being absent on that occasion. No constitutional questions came under review; these, indeed, had been pretty generally fixed in the preceding reigns as they now stand, but much business of a momentous character occupied attention. In the first place, the writs of summons prohibited tournaments, and the appearance of that tumultuous retinue of armed men which had usually attended upon these occasions. The representatives were thus enabled to carry on their deliberations without distraction, personal fear, or restraint. Here both the origin and authority is

found for that resolution of the Long Parliament (1645) forbidding the appearance of the military at an election 'as a high infringement of the liberties of the subject and an open defiance of the laws and constitutions of this kingdom,' a resolution subsequently established by act of parliament, (8th George II) The Scottish convention and a treaty of peace were confirmed at the present meeting the preliminary of a commercial intercourse with Flanders settled the first annual payment made of Queen Philippa's dowry and power given to the bishops of Worcester and Chester to demand and ask for in the king's name the right and possession of the kingdom of France Amongst other business also now transacted was the custody of the great seal which was transferred from the keeping of Master Henry de Clyf and William de Herlaston to Henry de Burghesh bishop of Lincoln This transfer was publicly made by the king himself in the presence of several of the nobility, immediately after the celebration of mass in a certain chapel of the priory of St Andrew and the same document states that the keeper used it in sealing briefs the next day It appears from a subsequent document, printed in the *Fœdera* that the custody of the great seal was again changed by the king taking it himself on Sunday the 15th of January following (1329) in a certain chamber where Queen Isabella was lodged in the same priory, and he retained it till Thursday when he restored it to the bishop in the presence of his lords, in the garden of the prior of Newenham near Bedford In this parliament was enacted the FIRST STATUTE OF NORTHAMPTON It commenced by confirming the Great Charter and the Charter of the Forest By subsequent clauses the pardon of felons was placed on a better system and the administration of justice carried on under less restraint since all persons were forbidden to present themselves armed before the royal ministers Sundry provisions were made relative to the delivery of writs to the sheriffs legal officers were appointed to enquire into robberies, manslaughter, theft oppressions conspiracies and grievances as well by the servants of the crown as by others justice was not to be delayed at the bidding of the great or little seal the county cess was put on an unproved footing and all staples were to cease In the various provisions of this admirable statute of Northampton there is the highest regard evinced for individual liberty the



crown itself is limited in its interference with the equal course of justice, its powers being confined, by the terms of the royal oath, to granting charters of pardon for offenders. The criminal law was much amended by these and other regulations; aristocratic influence in gaol-deliveries was checked; the common rights of the people were carefully respected. Nor is it undeserving observation that in abolishing those mercantile monopolies which had sprung up in the late reigns, how clearly the parliament understood their injurious tendency, whilst, to shew how repugnant it thought them to be to the earlier theory of the constitution, the present statute allowed "merchants, strangers, and others to go and come with their merchandise into England after the tenor of the Great Charter" of the 17th of John. So jealously watched and guarded indeed was the freedom of commerce during Edward III.'s reign, that, independently of the present statute, a full recognition of its unfettered principles was set forth in the preamble and first clause of the tenth parliament held at York, (9th Edward III. 1335.) It would be opening the subject far too wide were I to mention in this enquiry the various occasions when royalty visited the town of Northampton, and I have merely noticed the foregoing incident, amongst many, to shew how frequent those visits formerly were, and to furnish some kind of idea of the business habits of the period, and the simple modes of regal life. The parliament opened its sittings on April 24th, and did not conclude them until the 21st of May, during the whole of which time Edward III. remained here.

In the twelfth year of his reign, when the third parliament assembled at Northampton, we find him actively engaged in prosecuting his claims upon the kingdom of Philip of Valois; and in pursuing this favourite object of his ambition he spent much of the early period of his life on the continent. He was now on the eve of embarking upon one of these expeditions, but previously to his departure he addressed writs to the usual persons, informing them that he had appointed Edward his eldest son keeper of the realm during his absence, and summoned them to attend a great council at Northampton on the morrow after St. James the Apostle, (July 26, 1338.) The writs were tested on the 15th of June, and the parliament was duly convened at the appointed time; the king himself, however, sailed for the continent a few days before

it met. One of the monarch's first acts on reaching Antwerp was to address an order to the great ecclesiastics, revoking the power he had confided to them to treat of peace with Philip of Valois as king of France. Meanwhile his son, the Black Prince, effectually urged the parliament to supply the necessary aids for carrying on the campaign abroad. This, with a few regulations for victualling the royal castles of Scotland, and some acts of minor consequence, brought the session to a close at the end of about ten days.

The last parliament at Northampton was summoned for the 5th of November, in the fourth year of Richard II. Most of the great officers of state assembled at the appointed time, by order of the council, in a chamber of St. Andrew's priory, where they heard read the great charter of English liberties, but after waiting in vain for some time the arrival of the other representatives, who were deterred from attending in consequence of the heavy rain and floods, it was agreed to adjourn the parliament until the following Thursday, the members being permitted to retire in the meanwhile to their hostels for their ease. The roads had been rendered so impassable by the bad weather that it was with considerable difficulty the king reached his manor of Moulton, where he was lodged, in the immediate neighbourhood to the town.

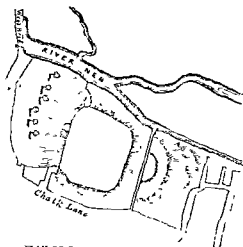
Richard II., now in his fifteenth year, met the parliament in person on the 8th of November. It was not a very numerous convention, as several of the nobility were still detained on business in the marches of Scotland. The chancellor, (Simon de Sudbury, archbishop of Canterbury,) on the part of the king, opened the proceedings by stating the motives that had induced him to call this parliament together, how desirous he felt that the liberties of the Church and the peace of the realm should be maintained and guarded; he next referred to the matter with which he was charged by the king, saying emphatically, "Sirs, it cannot be a thing unknown to you, how that nobleman the earl of Buckingham, with a great number of other great lords, knights, esquires, and other good gentlemen of the realm, whom may God save by His mercy, are now in the service of our lord the king and his realm in the parts of France, upon which enterprise the king has expended as much as you have granted

\* This speech and the proceedings of the parliament are in Norman French.

him in the last parliament, and beyond this grant, much from his private resources; and what is more, he has greatly contributed from his own substance for the expedition against Scotland, and for the defence and succour of his lieges in Guienne, and for the last debts due to the earl of March for Ireland, as well as in other ways; he has pledged the greater part of his jewels, which are at the point of being lost, and you may observe how the subsidy of wool is the cause of the present riot in Flanders; nothing, in effect, is reserved: the wages of the troops in the marches of Calais, Brest, and Cherbourg are in arrears more than a quarter and a half, in consequence of which the castles and fortresses of the king are in such great peril, that the soldiers are on the point of departing. Be well assured that neither our lord the king, nor any other Christian monarch is able to endure such charges without the aid of the community; and moreover, consider how deeply the king is indebted, how the crown jewels, as it is said, are at the point of being forfeited, how he is bound by covenant to pay the earl of Buckingham and his companions, what outrageous expenses he will be put to in guarding the sea-coasts nearest France next season, so that the malice of the enemy may be better resisted than it was before, when, as you are well aware, they wrought such grievous damage and villainy against the state. Will you counsel our lord the king, and shew him what better provision can be made to meet these difficulties, and how the kingdom may be defended more securely against its enemies by land and sea? Be pleased to deliberate on this as soon as you are able, to the end that you may speedily render his majesty, these nobles, and yourselves, that effectual assistance which is necessary." With such weighty arguments the chancellor opened the present parliament, adding also, at the close of his speech, that the king both wished and commanded all persons who had any grievance which could not be redressed without the interposition of parliament, that they should present their petitions to the clerks of chancery appointed to receive them, who would hand them over to the prelates for judgment. After this address, they all departed to their respective hostels, and on the morrow consulted together in the new dormitory of the priory, on the business he had propounded. A lengthened debate ensued, in the course of which Sir John Gildersburgh, who was deputed by the commons, declared they were very poor, and unable to bear any further

charge; that the present demands of £160,000 were outrageous and insupportable, and prayed that the prelates and lords would treat by themselves, and set forth the ways by which a reasonable sum, at less distress to the people, might be levied and collected. After considerable discussion and mutual conference, the commons proposed that if the clergy, who occupied one-third of the kingdom, would support one-third of the charge, they would grant £100,000, so that the laity should be rated at 100,000 marks and the clergy at 50,000. Upon this the clergy replied, with less liberality than adherence to legal precedent, that their grant was never made in parliament, neither ought to be; that the laity neither ought nor had the power to bind the clergy, nor the clergy the laity, but that if any ought to be free, it was themselves; praying moreover, that the liberty of Holy Church might be saved to them entirely, and that what the commons deemed fit to perform, they would certainly do the like themselves. The commons then imposed a capitation tax on all the laity, male and female, above fifteen years old, of three groats, very beggars only excepted, which, with the sudden emancipation of the serfs in the following parliament, was the occasion of the insurrection under Wat Tyler and Jack Straw the next year. The same kind of revolt had, from a similar enlargement of their liberties, broken out amongst the French peasantry some time previously.

CHARLES HENRY HARTSHORNE.



PLAN OF THE CASTLE OF NORTHAMPTON

## APPENDIX

- 7 John 1205 An order to the sheriff of Northampton to expend 40 marks in repairing the castle<sup>a</sup>
- 8 John 1206 Writ tested from Porchester to the barons of the exchequer ordering repayment of the sums paid by Peter de Stoke to Peter the engineer at the rate of ix d a day also xxx s for a robe for his wife and moreover the expenses he was at for the utensils and other necessities for the engine as well as for repairs at the castle<sup>b</sup>  
By a subsequent entry in a writ addressed to the sheriff of Nottingham the sum of ix d a day seems to have been his usual remuneration
- 1207 Payment ordered from the sheriff to the same individual<sup>c</sup>
- 15 John 1213 Writ to the barons of the exchequer, ordering them to settle with Henry de Bravbroc his expenditure for repairing and strengthening the castle from the time it was in his custody<sup>d</sup> Exemption from castle ward granted to William the son of Hamon and his soldiers and order issued to Henry de Bravbroc not to inconvenience them about this service<sup>e</sup>
- 16 John 1215 Order to the forester of Salcey to let Gaufrerus de Marteney constable of the castle take materials and brushwood from the forest of Salcey to strengthen the castle of Northampton<sup>f</sup>  
Writ to Gaufrerus de Marteney to deliver up the castle to Roger de Nevil and come to the king with his soldiers and all the garrison of the castle bringing with him all his harness and all his own as well as all the royal implements such as wooden engines and quarells, (the king was then at Marlborough<sup>g</sup>) The custody of the castle was then transferred to Roger de Nevill and the manor of Thorp with all its returns granted to him for guarding and keeping the fortress in a state of defence<sup>h</sup>

## CONSTABLES OF NORTHAMPTON CASTLE

- |   |  |
|---|--|
| 1175 Humphrey de Bohun <sup>i</sup>   | 1215 Roger de Neville <sup>n</sup>   |
| Simon de Pateshull  | 1216 Fulke de Breaute <sup>o</sup> By writ   |
| 1203 P de Stoke <sup>a</sup> appointed constable and moneyer in 1206 <sup>j</sup> | the 2nd of May and enforced by a second under the private and public seal on the 19th of the same month <sup>p</sup> |
| 1206 Walter de Preston <sup>k</sup>   | 1216 William Andre <sup>q</sup>  |
| 1208 Robert de Braybroc <sup>l</sup>  |  |
| 1215 Richard Marshall <sup>m</sup>  |  |

<sup>a</sup> Rot. Claus. p. 51<sup>b</sup> Id. p. 106<sup>c</sup> Id. p. 76<sup>d</sup> Id. p. 137<sup>e</sup> Id. p. 154<sup>f</sup> Id. p. 175<sup>g</sup> Id. p. 218<sup>h</sup> Id. p. 218<sup>i</sup> Rot. Pip. 20 Hen. II<sup>j</sup> Rot. Pat. p. 30<sup>k</sup> Id. p. 67<sup>l</sup> Id. p. 84<sup>m</sup> Id. p. 131<sup>n</sup> Id. p. 146<sup>o</sup> Id. p. 149<sup>p</sup> Id. p. 183<sup>q</sup> Rot. Claus. p. 267

1253 John De Grey <sup>r</sup>	1331 Thomas Wake of Blaworth <sup>f</sup>
1278 Thomas de Arden <sup>a</sup>	1333 William Lovel <sup>g</sup>
1279 Robert le Band <sup>t</sup>	1335 Thomas de Buckton <sup>h</sup>
1307 Pagan Tibetot Justiceary of the Royal Forests beyond the Trent and constable <sup>u</sup>	1257 Ralph Basset of Sapcote <sup>i</sup>
1307 Nicolas de Segrave <sup>v</sup>	1262 John Lovell of Titchmarsh <sup>j</sup>
1315 John de Asheton <sup>w</sup>	1252 John Grey of Wilton <sup>k</sup>
1316 John de Honby <sup>x</sup>	1266 Alan Zouch of Ashby <sup>l</sup>
1319 John de Whitelbury <sup>y</sup>	1266 Reginald Grey of Wilton <sup>m</sup>
1320 Ralph Basset of Drayton <sup>z</sup>	1268 Nicholas Segrave <sup>n</sup>
—— Richard de Lemesy <sup>a</sup>	1307 Pavn Tibetot <sup>o</sup>
1323 John Daundelyn <sup>b</sup>	1320 Ralph Basset of Drayton <sup>p</sup>
1331 Thomas de Button <sup>c</sup>	1363 Richard Wydeville <sup>q</sup>
—— William de Pillarton vallet of the king's buttry <sup>d</sup>	1370 John Wydeville <sup>r</sup>
—— Eustace de Brunneby <sup>e</sup>	1380 Richard Wydeville <sup>s</sup>

<sup>r</sup> L t Ant q in Turr Lond 412 a<sup>a</sup> Abbr Rot. Or g p. 32<sup>t</sup> Id p 34<sup>u</sup> Id p 154<sup>v</sup> Id p 157<sup>w</sup> Id p 229<sup>x</sup> Id p 233<sup>y</sup> Id p 252<sup>z</sup> Id p 255<sup>a</sup> Inq ad Q. D 16 Ed II No 119<sup>b</sup> Id p 278<sup>c</sup> Id. n. p 4<sup>d</sup> Id p 10<sup>e</sup> Id p 21<sup>f</sup> Id p 30<sup>g</sup> Id p. 63<sup>h</sup> Id p 83<sup>i</sup> Dugdale's Baronetsage, p. 352.<sup>j</sup> Id p 558<sup>k</sup> Id p 712<sup>l</sup> Id p 689<sup>m</sup> Id p 713<sup>n</sup> Id p 675<sup>o</sup> Id p 39<sup>p</sup> Id p 380<sup>q</sup> Id p 230<sup>r</sup> Id p 230<sup>s</sup> Id p 230

# ILLUSTRATIONS OF DOMESTIC CUSTOMS DURING THE MIDDLE AGES

## ORNAMENTAL FRUIT TRENCHERS INSCRIBED WITH COSES

THE usages of social life amongst our ancestors present a subject of interesting enquiry, appearing to deserve more careful consideration than it has hitherto received. The most minute details connected with pagan customs, and the illustration of domestic usages, costume, or the refinements of advancing civilisation amongst the Greeks and Romans, have been investigated with the utmost diligence, whilst the curious evidences relating to the private life of bygone times, in our own country, have been very imperfectly noticed. Those national monuments which display the constructive genius of our forefathers in their ecclesiastical, castellated, or domestic edifices, have for some time arrested the attention of numerous lovers of antiquity, and the smallest details of architectural ornament or arrangement have been examined with keen interest. Should the numerous scattered evidences which remain be regarded as devoid of interest, which may enable the antiquary to revive the stirring picture of daily life and social manners within those ancient walls, of which every feature has become now so familiar to us?

The investigation of the domestic habits of former times is a subject of much variety and extent, and the vestiges presented to us may frequently appear so trivial in their nature as to be unworthy of consideration. Amongst minor objects connected with festive usages those now brought before the notice of our readers may possibly appear to be of that trivial character, and to have received already from antiquarians as full a share of attention as they can deserve. It does not appear, however, that any correct representation of the curiously ornamented "fruit trenchers" in fashion during the sixteenth century, has hitherto been given, in illustration of various conjectures advanced regarding them, and I would hope that the examples, which I have been kindly permitted to submit to the readers of the Journal, may not prove devoid of interest, possibly, even that they may prove the means of drawing forth some further information.







and England quarterly, surmounted by the imperial crown. The supporters of the scutcheon are the lion and the dragon, indicating that these roundels are of the times of Queen Elizabeth. On each is inscribed a rhyming stanza and Scripture texts, each relating as those on the tablets already described, to some different subject of moral admonition. The following examples may suffice to shew the character of these quaint "posies."

Under the symbol of a skull,

Content y<sup>i</sup> selfe w<sup>th</sup> thyn estat  
 And sende noo poore wight from thy gate  
 For why this coucell I y<sup>e</sup> giue  
 To learn to die and die to lyue

Set an order in y<sup>r</sup> house for y<sup>u</sup> shalt die & not lye Ecl 3  
 Thy goodes wel got by knowledge skile  
 Wil l ealpe y<sup>r</sup> hungrie bagges to fill  
 But riches gayne l by falselhoodes drift  
 Will run awaie as sturme fil swift

Haue noo pleasure in lyeng for the vse ther off is naught. Ecl 7.

Though hungrie meales be put in pot  
Yet conscience cleare kept w<sup>th</sup>out spot  
Doth keepe y<sup>e</sup> corpes in quiet rest  
Than hee that thousandes hathe in cchest.

With out faith yt is vnpossible to please God. Hebrew the. 11."

It must be admitted that these uncourtly rhymes seem ill deserving to be designated as "posies." They are of the same doggrel character as various others communicated from time to time to Mr. Urban, amongst which may be mentioned a roundel formerly in the possession of Ives, the historian of Burgh castle, and described by him as a trencher for cheese or sweetmeats. These roundels have, however, been considered by some antiquaries as intended to be used in some social game, like modern conversation cards: their proper use appears to be sufficiently proved by the chapter on "posies" in the "Art of English Poesie," published in 1589<sup>a</sup>, which contains the following statement. "*There be also another like epigrams that were sent usually for new yeare's gifts, or to be printed or put upon banketting dishes of sugar plate, or of March paines, &c., they were called Nenia or Apophoreta, and never contained above one verse, or two at the most, but the shorter the better. We call them poesies, and do paint them now-a-dayes upon the back sides of our fruit-trenchers of wood, or use them as devises in ringes and armes*"

It was the usage in olden times to close the banquet with "confettes, sugar plate, fertes with other subtilties, with Ipo-crass," served to the guests as they stood at the board, after grace was said<sup>b</sup>. The period has not been stated at which the fashion of desserts and long sittings after the principal meal in the day became an established custom. It was, doubtless, at the time when that repast, which during the reign of Elizabeth had been at eleven before noon, amongst the higher classes in England, took the place of the supper, usually served at five, or between five and six, at that period<sup>c</sup>. The prolonged revelry, once known as the "reare supper," may have led to the custom of following up the dinner with a sumptuous dessert. Be this as it may, there can be little question that the concluding service of the social meal, composed, as Harrison, who wrote about the year 1579, informs us, of "fruit and conceits of all

<sup>a</sup> Cited by a correspondent of the Gentleman's Magazine in 1797.

<sup>b</sup> Leland, Coll vi 21

<sup>c</sup> Harrison's description of England, c. 6 in Holinshed's Chron. ii. 171.

sorts," was dispensed upon the ornamental trenchers above described. It is not easy to fix the period at which their use commenced: in the "Doucean Museum" at Goodrich Court, there is a set of roundels, closely resembling those in the possession of Mr. Clarke Jervoise, which, as Sir Samuel Meyrick states in the Catalogue of that curious collection, appear, by the badge of the rose and pomegranate conjoined, to be of the early part of the reign of Henry VIII<sup>d</sup>. Possibly they may have been introduced with many foreign "conceits" and luxuries from France and Germany, during that reign. In the times of Elizabeth mention first occurs of fruit-dishes of any ornamental ware, the service of the table having previously been performed with dishes, platters, and saucers of pewter, and "treen" or wooden trenchers, or, in more stately establishments, with silver plate. Shakspeare makes mention of "China dishes," but it is more probable that they were of the ornamental ware fabricated in Italy, and properly termed *Maiolica*, than of oriental porcelain. The first mention of "porselyn" in England occurs in 1587-8, when its rarity was so great, that a porringer and a cup of that costly ware were selected as new year's gifts presented to the queen by Burghley and Cecil<sup>e</sup>. Shortly after, mention is made by several writers of "earthen vessell painted; costly fruit-dishes of fine earth painted; fine dishes of earth painted, such as are brought from Venice."

Those elegant Italian wares, which in France appear to have superseded the more homely appliances of the festive table, about the middle of the sixteenth century, were doubtless adopted at the tables of the higher classes in our own country, towards its close. The wooden fruit-trencher was not, however, wholly disused during the seventeenth century, and amongst sets of roundels which may be assigned to the reign of James I. or Charles I., those in the possession of Mr. Hailstone may be mentioned, exhibited in the museum formed during the meeting of the Institute at York. They were purchased in a broker's shop at Bradford, Yorkshire; in dimensions they resemble the trenchers of the reign of Elizabeth, already described; but their decoration is of a more ordinary character. On each tablet is pasted a line engraving, of coarse execution, and gaudily coloured, represent-

<sup>d</sup> Gent Mag., VI N S 492.

<sup>e</sup> Measure for Measure Act ii sc 1

<sup>f</sup> Nichol & Progresses, ii. 529

<sup>g</sup> Minshew, Florio, Howell, &c.

ing one of the Sibyls. Around the margin is inscribed a stanza. The following may serve as a specimen.

"The Phrygian Sibill named Cássandra  
 God readie is to punishe mans mischance,  
 Ore swolne with sinne, hood winckt with ignorance  
 Into the Virgins wombe to make all euen,  
 Hee comes from heuven to earthe, to giue vs heuven."

ALBERT WAY

## OBSERVATIONS ON THE WAIT SERVICE

MENTIONED IN THE LIBER WINTON, AND ON THE SUPPOSED MONASTERY  
 OF SAPALANDA

It is to be regretted that, although the attention of learned antiquaries has lately been drawn to the subject of Winchester and its memorials, no one has been tempted to analyze and illustrate the venerable record called the Liber Winton or Winchester Domesday. The earlier of the two inquisitions, which are included under that name, is one which needs explanation, and presents several topics of great interest. I am aware of no general observations which have been published on this subject, except those contained in the communication made by the late Bishop Lyttleton to the Society of Antiquaries, and referred to by Gough in his *British Topography*.\* It is with a view to correct what appear to me to be two material misapprehensions in the statement of those eminent antiquaries, that I have thought it worth while to offer the following observations.

In enumerating the houses and other tenements within the city, and the various pecuniary and other duties and services attached to them, the record occasionally mentions one which is called *wata*. Dr Lyttleton supposes this to be a tax in the nature of Danegeld. The following are some of the entries in which the word occurs.

Fol 3. A house, held by Will de Albinneo and Herbertus Camerarius under Wolwardus Harengarius, 'nullam reddit consuetudinem præter<sup>b</sup> watam.'

\* Sir H Ellis in his Introduction to the supplemental volume containing the Exeter and Winchester Domesdays particularly cites the opinion of Dr Lyttleton on the points hereafter referred to.

<sup>b</sup> The word *præter* is sometimes contracted but both syllables are also found in extenso so that there is no doubt about the word.

Again Roger filius Geroldi holds lachenictahalla (sic. the knighten hall)

et nullam consuetudinem inde facit præter watam

The house of Stanulfus is found to have been quæta tempore Regis Edwardi præter watam et geldis

Fol 5 Under the lands of barons and others we find a house of the abbot s fee occupied by O bertus filius Alberede quæ faciebat watam

The house of Alvinus is stated to be quæta præter watam

So (fol 8) land is found to be libera præter waitam, and again (fol 9), Tenet eas (domos) comes de Mellent et sunt similiter quætæ præter waitam

I apprehend that the word being coupled in two or three instances with "*geldis*" has led to the conjecture that *wata* or *waita* was a tax ejusdem generis yet I cannot entertain any doubt that it really refers to the service of watching (*quest*), and not to any pecuniary rent or impost, though services of this kind were in other instances, and at a later period, often converted into fixed fines

The early occurrence of this personal service is annexed to the tenure of land, is familiar in this and other countries and many examples are given by Ducange, verb *Wacta* It is found in customals, charters, and capitularies of the eighth and ninth centuries and was a charge imposed on free as well as servile tenants Sometimes we find it enforced for the protection of some castle or fortress, against surprise or hostile attack, in which case the tenure is similar to that of castle guard In other cases, it is a measure of police established for the security of property, and the preservation of peace To which of these classes the wait service at Winchester in the twelfth century is to be referred is not very clear The twelve "*vigilantes homines de melioribus civitatis*" mentioned in the Exchequer Domesday, under the city of Shrewsbury, may be considered as an example of a local police, called into service only for temporary purposes during a royal visit

The castle of Norwich affords an instance of the service of castle watch distinct from castle guard from which favoured

\* See Prolegomena to the Polypt que of Irminon p. 76—8 for numerous citations — Fac t wactam et omne servitium quod ei injungitur Polypt. Irminon s p. 219 — Fac u t wactas aut red munt denariis n. Polypt. s Amand printed p. 925 of the also c Prolegomena — Dominus super allodium infra parochiam castellæ excubæ quod appellant *gucteur* respondere prorsus n h i neque persolvere teneretur Charter of exemption (A.D.

1159) by the Count of Namur in favour of the church of St Aubain. This duty is referred to in a charter of another Count to the same church A.D. 1173. Item que par toute nostre ville de Namur ledit chapelre dedans leur paroche et dehors les manans sur leurs allost et mazures repayent a nous d'un deult appelle *waytage* que do vent tous autres bourgeois et manans. — Gallioz, Hist. de Namur vols. v and vi

individuals or bodies were occasionally exempted. The duty is called *gaucite* (i. e. *gwaite*) in the charter of Richard I, and the money-payment exacted in lieu of it was afterwards familiarly known by the name of *wait-fee*<sup>a</sup>

In the earldom of Cornwall a very remarkable example occurs of a class of tenants who held (and may perhaps be considered as still holding) their lands as of the castle of Launceston, by the tenure of keeping watch at the castle gate. The tenants thus bound to perform "*vigilias ad portam castri*" also owed suit to a special court in the nature of a court baron, called the "*curia vigilæ*," "*curia de gayte*," or "*waylternesse court*," of which many records are still extant in the different offices of the Exchequer, and among the records of the Duchy<sup>e</sup>

Among the instances of wait-service in the Winchester Domesday is the following

"Alestanus fuit monetarius T R E et habuit quandam terram. Modo tenet eam Wigot Delinc et facit omnem consuetudinem præter waitam, et reddit monachis de Sapalanda 30d."

This passage has given rise to the second error of Dr Lyttleton, to which I have alluded, for he infers from it the existence of a monastery of which every other record has perished, namely, the monastery of Sapalanda. Another passage (in folio 8 of the record) appears at first sight to warrant his inference

"Est ibi juxta quedam mans[io], que reddit monachis de Sapalanda 30d, et facit consuetudines quas solebat facere T R E"

The result has been that the new monastery of Sapalanda has taken its place among the ancient English conventual establishments in Nasmyth's edition of Tanner's Notitia, and

<sup>a</sup> See 1 Rym. 5 Ric. I new ed. Bloomfield, in his History, seems to have misunderstood this word. Spelman, in his Gloss. voc. *waite fee*, gives an instance, p. 111, of a tenure by "*waite fee et castle garde*"

<sup>e</sup> The horn of the castle watchman was troublesome to noctivagous lovers

"Gaite de la tor"  
Gardez entor  
Les murs, se Deus vos voie  
C or sont à séjour  
Dame et seignor,  
Et larron vont en proie (*La gaite corne*)  
Hu, et hu et hu, et hu!  
Je l'ai veu,

Là jus sor la coudroie!  
Hu, et hu et hu, et hu!

A bien près l'ocirroie. &c

Chansons de Flore et Blanchefleur, 13<sup>e</sup> siècle. Chants Historiques, par Leroux de Linzy, 1<sup>re</sup> Serie, p. 139 ed. 1841 Paris. My readers will hardly require to be reminded that the waits, whose spontaneous music disturbs our sleep before Christmas are *souvenirs* of the armed watch, who guarded the repose of King William at Shrewsbury, of the burghers and nobles at Winchester, and of the abbot and monks of St. Germain, in the days of Charlemagne.

in the two last editions of Dugdale's *Monasticon* yet out of the five passages in the *Liber Winton* where the name of *Sapalanda* occurs, three seem to me to negative the inference of Dr Lyttleton they are as follows

Borewoldus Horloc tenuit 1 domum tempore Regis Edwardi et facit (sic) omnem consuetudinem Modo tenent monachi et fac[it]<sup>†</sup> similiter consuetudinem et redd[it] eis 30d *de Sapalanda*

Lowricus presbyter de *Sapalan la monachorum* tenuit 1 domum T R E et reddit omnem consuetudinem et 30d

Hunbrie tenuit quandam *terram de Sapalanda* T R E et facit omnem consuetudinem Modo tenet eam Alwinus Barbitre et facit similiter

The accidental position of the words '*de Sapalanda*,' after the word '*monachus*' in the two first entries, has occasioned the ambiguity, the three last shew that *Sapalanda* was the name or other description of some place estate or land out of which some Winchester monastery derived a revenue, amounting in the case of each tenement, (except the one occupied by Hunbrie) to 2s 6d \*

The word '*monachi*' is used alone in several instances, as in fol 12 (p 541 b of the printed copy), and probably means the monks of St Swithun Whatever may have given rise to the name of *Sapalanda* the land itself from which the *Sapalanda* rents were derived, appears from the property described in connection with it to have been on the north, or north east side of the city, near Ovington, at least there are circumstances which lead me to conjecture that such was the fact

It is singular that it did not occur to the bishop to make another addition to the *Monasticon* on the authority of the same record for, on fol 7 we have *inter illam terram et monasterium Sancti Valerici erat una venella* &c It might plausibly be inferred from this that there was a monastery of St Valery at Winchester if we did not know that a parish church was sometimes designated as a minster without any pretence to conventuality, and that in fact there was such a church near the Westgate at Winchester E SMIRKE

<sup>†</sup> The tenement, and not the tenant as here and in other places in the record represented as doing or owning the service and rents

\* One would expect to find some such

local name as *Sapland* *Sopland* or *Shapland* in the neighbourhood; but I am not aware that there is such We have *Chil-lan* *Miland* *Boysland* &c.

## Original Documents.

By the kind permission of C. Winston, Esq., I am enabled to bring before the readers of this Journal a copy of an original document, belonging to C. J. Pocock, Esq., of Bristol, which exhibits a remarkable instance of the use made of the terrors of excommunication in the thirteenth century. All are familiar with the employment of this instrument on many important occasions, and also as an ordinary means of enforcing obedience to the decrees of the ecclesiastical authorities; but to find it introduced by express stipulation as a sort of penalty into a private transaction of inconsiderable moment, is I think sufficiently rare to deserve notice in the *Archæological Journal*.

Hawisia de Wygornia (i. e. of Worcester) was the wife of Peter de Wygornia, and in all probability resided at Bristol in their stone house near All Saints church-yard or cemetery, at the date of this document, the feast of St. Edmund the king, 1254. She appears to have been desirous of confirming a grant that had been made by her husband to Richard de Calne (Calne in Wiltshire) of a piece of land near that church-yard or cemetery, in which both she and her husband were interested: most likely it was her inheritance, and she and her husband held it in her right. To have effected such a confirmation in the then state of the law of this country, either her husband must have joined with her in a species of conveyance called a fine, which at that time had not very long been employed for such purposes, and was in fact a compromise, with the consent of the court, of a suit against the husband and wife, commonly fictitious, by acknowledging ~~the~~ the subject of the suit to be the property of the plaintiff, who was in reality the person to whom it was intended to be conveyed; or, if a custom existed at Bristol similar to what there was in many cities and towns, a remnant perhaps of Anglo-Saxon law, her husband and herself might have accomplished the same object by a deed acknowledged by them before the mayor or other proper officer for that purpose, whose duty it would have been to



have ascertained, by enquiry of her apart from her husband, whether she was a free agent in the matter. However, in either case her husband must have concurred with her, but from some cause, whether unwillingness, absence, incompetence, or what else does not appear, he was not a party to the transaction, and consequently she could not by legal means confirm the grant. Her own deed would have been a nullity, a married woman not being able so to bind either herself or her heirs. It required therefore the ingenuity of a lawyer and an ecclesiastic to devise a substitute for a legal instrument. The expedient resorted to, and which was carried into effect by the document above mentioned, was this, a deed was prepared whereby she in terms confirmed her husband's grant exactly as she might have done if she had been a widow, and then, instead of the usual warranty of the land against herself her heirs and assigns, which would have been of no avail as she was married, she, by a very elaborate clause, a curious example of formal composition in that age, subjected herself her heirs and assigns to excommunication by the Dean of Bristol for the time being, with lighted candles and the ringing of bells, in all the churches of Bristol, in case she or they disturbed Richard de Calna his heirs or assigns in the enjoyment of the land, and for the observance of this she pledged herself by oath to Gilbert the then Dean of Bristol, and Stephen de Gnohussalo (Gnoushall) the then Vicar of All Saints. This deed was sealed in the presence of several witnesses by Hawisia herself, the Dean, and the Vicar. The following is a copy of it, the contracted words being given at length.

"Omnibus Christi fidelibus presens scriptum visuris vel audituris Hawisia, Uxor Petri de Wygornia, salutem in domino, Noverit universitas vestra me concessisse et hoc presenti scripto meo confirmasse, Ricardo de Calna omnem donacionem et concessionem quam dictus Petrus de Wygornia maritus meus eidem Ricardo fecit de quadam parte terre illius in villa Bristolli juxta Cimiterium Omnium Sanctorum que quidem pars terre continet in longitudine quatuordecim pedes a terra nostra ex parte occidentali usque ad terram ejusdem Ricardi de Calna ex parte orientali, et undecim pedes in latitudine inter domum nostram petrinam ex parte boreali et terram nostram ex parte australi, Habendam et tenendam totam dictam partem terre cum pertinenciis sibi Ricardo de Calna et heredibus et assignatis suis adeo libere et quiete prout carta, quam dictus Petrus de Wygornia maritus meus inde dicto Ricardo fecit, melius et liberior protestatur. Promisi etiam pro me et heredibus et assignatis meis per bonam stipulacionem, quod nullus nostrum dictum Ricardum heredes vel assignatos suos aliquo

tempore futuro super tota dicta terra vel aliqua sui parte inquietabit vel molestabit coram aliquo iudice; Quos si inquietaverimus contra dictam meam promissionem, concessi pro me heredibus et assignatis meis, ad simplicem denunciacionem dicti Ricardi heredum vel assignatorum suorum, sine iuramento vel alia probacione eorundem, et sine aliqua vocacione mihi heredibus vel assignatis meis facienda, et sine aliquo strepitu judiciali, quod Decanus Bristolli, qui pro tempore fuerit, nos omnes et singulos nostrum publice et sollempniter candelis accensis et pulsatis campanis in omnibus ecclesiis Bristolli excommunicari faciat, et denunciari ut excommunicatos ab omnibus arctius evitandis donec a dicta inquietacione cessaverimus, una cum omnibus dampnis et expensis dicto Ricardo heredibus vel assignatis suis, quas occasione ejusdem inquietacionis fecerint, a me heredibus vel assignatis meis refundendis; quas simplici verbo dicti Ricardi heredum vel assignatorum suorum concessi declarari: Et subjeci me heredes et assignatos meos sponte et pure jurisdictioni et coercicioni dicti Decani ubicunque fuerimus ad dictam excommunicacionem in personas nostras fulminandam cum opus fuerit: Et ne contra predictas promissionem et stipulacionem venire presumamus, affidavi in manus dominorum Gilberti tunc Decani Bristolli et Stephani de Gnohussalo tunc Vicarii Ecclesie omnium Sanctorum Bristolli, qui una cum sigillo meo presenti scripto sigilla sua apposuerunt. Actum Anno gratie M<sup>o</sup>. CC<sup>o</sup>. L<sup>o</sup>. quarto circa festum Sancti Eadmundi Regis. Hiis testibus Paulo de Corderia, Martino de Corderia\*, Roberto Pikard, Adamo Snel, Waltero de Monte, Reginaldo Golde, Wilhelmo Halye, Johanne de Templo et aliis<sup>b</sup>."

L.S.

L.S.

L.S.

The seal of Hawisia, which is the middle one, is a pointed ellipse, and upon it the device of a flaming star (or a star with wavy rays) above a crescent, and round it S<sup>r</sup> HAWISSIE D . . . . . E. The letters between D and the final E are broken off. The last letter is certainly E, though I suppose that DE WYGORNIA was intended<sup>c</sup>. On the seal of the

\* Corderia, a ropery. The business of rope-making must have been of some importance in a maritime town like Bristol.

<sup>b</sup> I have not been able to find any of these witnesses mentioned elsewhere, but the names of Halye, Golde, and Snel occur at different times in the thirteenth and fourteenth centuries among the propositors and bailiffs of Bristol. A William de Halyes, who was a propositor in 1229, may have been the witness William Halye.

<sup>c</sup> I have not been able to discover any thing certain of this lady or of Peter de Wygornia her husband in addition to what this document furnishes. Hymer mentions a Philip de Wygornia who was in the service of King John, and sent by him in 1208 to Ireland associated with two

justiciaries, and in 1213 to Rome on business with the pope, and was a witness to the charter granted by John in the seventeenth year of his reign to the city of Dublin, also a William de Wygornia, called "Magister Wilhelmus de Wygornia," who was one of the two persons named in the letters of Henry the Third in 1265, for annulling the grant of the treasurer'ship of York made to Almeric de Montfort while the king was a prisoner in the hands of the earl of Leicester, Almeric's father. This William was, I think, the nephew of Philip; but I have not been able to trace any connexion between either of them, and Peter or Hawisia, it is nevertheless worthy of notice, that the device on the seal of Hawisia closely resembles a

Dean, which is also a pointed ellipse, is a bird resembling a crow, and round it S' DECANI BRISTOLLI<sup>d</sup>, and on the seal of the Vicar, which is round, is a human head, and about it S' DNI STEPHI DE NOVSHAL' Noushall was probably Gnoushall, now Gnosall, in Staffordshire. The spelling of this name in the document as compared with the seal is a curious instance of unsettled orthography. All the seals are of green wax, and those of the Dean and Vicar perfect.

The excommunication, to which Hawisia agreed to submit, was of the more formidable kind, for there were two kinds, the greater and the less. The latter merely excluded from the rites and sacraments of the Church, but the former had not only that effect, but was pronounced with more affecting solemnities, and prohibited all dealings and intercourse with the excommunicated person, which was no light matter in an age when such sentences were carried into execution with considerable rigour.

The peculiarity in the form of the instrument may, I think, be to some extent accounted for. In the twelfth century a great contest commenced between the secular courts and the ecclesiastical authorities. Among other things in dispute was a practice, which had sprung up, of the ecclesiastical courts assuming to take cognizance of contracts, and to enforce the performance of them by excommunication, where the contracting parties had sworn to observe them, whatever may have been the case where there was not an oath. This the

royal badge which appears on the great seals of Richard the First and Henry the Third and is said to have been borne by the servants of King John and though not on his seal is found on his Irish coins. It is not however an uncommon device. Many have supposed it to be referable to the crusades but this is very questionable. Probably it had some symbol or emblematic meaning, as it occurs so often and it may on that account have been assumed by the lady. From the Rot. Hundred. I learn there was a Henry de Wygornia in Wilts temp. Hen. III., and a Ricard. de Wygornia was sheriff for that county temp. Edw. I. A John de Wygorn was rector of St. Michael's Bristol in 1313. It is possible further research might identify Mr. William Peter Henry Richard and John as members of the same family; but if William of Worcester surmised the former a scholar and antiquary of the thirteenth century born at Bristol was of the family of Peter they were of different

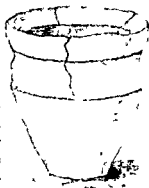
grade probably than the others; for according to Tanner Botoner's ancestors were engaged in trade. Richard de Calne may not have been of higher rank for a Richard de Calne was one of the bailiffs of Bristol in 1335.

<sup>d</sup> The present deanery of Bristol was created by Henry the Eighth. The Dean above mentioned was in all probability the Dean of the Christianity (court Christian) of Bristol. Barrett in his History of Bristol p. 451 gives a document partly in the original Latin and partly translated relating to the Kalendaries in All Saints parish and dated about 1318 wherein Robertus Hazell rector ecclesie de Berham et decanus Christianus Bristolæ is mentioned and in the translated part he is called Dean of Bristol.

\* According to Barrett p. 459 Stephen Gnowshale gave to the parish of All Saints a tenement in All Saints lane about 1250. Quere could it not have been 1200?

secular courts firmly, and at length successfully, resisted. The general reader will find as much probably as he will be curious to learn on this subject in the second volume of Mr Hallam's *View of the State of Europe during the Middle Ages*, pp 310 et seqq. The practice was based on the doctrine of the spiritual courts, that they act *pro salute animæ*, and the prevention of injustice and perjury, particularly the latter, was alleged as a justifiable ground for their interposition. This contest was continued, with more or less energy, till after the date of the above document, though the ecclesiastical tribunals had sometime before been driven from many of their positions. A great effort was made on their behalf by Archbishop Boniface, who issued his canons and constitutions in 1258, and afterwards there was an appeal to parliament, but without success, and the statute or ordinance intitled 'Circumspecte agatis,' commonly referred to the thirteenth year of Edward the First, shews within what limits their authority was then reduced. However, contracts concerning lay fees, i. e. in popular language, the lands of lay persons, were never suffered to be brought under their cognizance, and therefore this case was clearly out of their general jurisdiction, and hence the endeavour to give the Dean a special jurisdiction and coercive power by means of an express stipulation for the purpose, and an oath taken for the observance of it, a contrivance which after all, I have no doubt, would have been *found unavailing if the lady had sought the protection of the common law court*, and an apprehension of this, I conceive, induced the framer of the instrument to provide so carefully that she should submit to excommunication on the bare allegation of Richard de Calna that he had been disturbed, without oath or other proof being required, and without any judicial fuss (*sine aliquo strepitu judiciale*)'

clearing a section across the centre, the following formation presented itself. The outside circle or foot of the barrow was of chalk, occupying a space of fifteen feet towards the centre. There was then a wall extending completely round, and enclosing an area of about thirty feet in diameter, composed of large masses of sandstone brought from some part of the heath, probably from Lytchett, a distance of not less than five miles, and across the river Stour. These stones were well packed together as in the foundations of a building, and the interstices tightly filled with flints. Within this wall, for the space of three or four feet, was a bed of flints, without any mixture of earth or chalk, packed together from the floor to the surface of the barrow, having only a few inches of earth above. The remainder of the interior was occupied by large sandstones, serving to protect the various interments. About the centre I found six deposits. The most northern of these was the skeleton of a young child, by the side of which, proceeding west, there was a cist containing a deposit of ashes and burnt bones; and near it another, rather above the floor, containing burnt wood. Immediately beneath this was a cist containing an urn, placed with its mouth downwards, and filled with burnt bones, which were perfectly dry and white. It was without any ornament, and measured in height ten and a quarter inches; the diameter at the mouth, which turned outwards, was eight and three quarter inches, and at the bottom four inches. The other cists contained burnt bones and ashes. Sandstones had been placed over them, but were removed without my having an opportunity of ascertaining their position. A short distance south of these deposits there was a cist containing the bones and skull of a young child, over which had been placed a flat sandstone, and about a foot from it appeared a deposit of small bones, occupying a space of only two feet; these were apparently the remains of a woman. Immediately above was a row of sandstones, resting, as was usual throughout the barrow, upon a thin layer of burnt wood. At this spot the barrow appeared to have been opened after its final formation, as if for the purpose of a subsequent interment, and filled up, not with the earth of which the remainder was formed, but with loose chalk, there being no stones or flints above those which lay immediately upon the deposit. At the extreme south of these cists was a large sandstone, three feet in diameter by sixteen inches in thickness, placed edgewise. The above-mentioned cists were circular. A few inches west of the cist described as containing an urn, was the lower half of another, measuring in diameter five and a half inches, inverted, and placed upon the floor of the barrow, without any protection, merely surrounded by a thin layer of ashes and then the solid earth. It was filled with ashes and burnt bones, and rested upon the parts of a broken skull. Near this was an urn, also unprotected, and consequently much injured by the spade. It was placed upright, and measured in diameter nine and a half



instrument of flat bone, three-eighths of an inch in width, slightly grooved across the end. The same pattern is at the bottom and upon the rim. Near this, towards the south-west, was a deposit of burnt wood, situated above the floor of the barrow, and immediately beneath it were two cists.

In one of these, which measured two feet in diameter by one and a half in depth, were a few unburnt bones and several pieces of broken pottery, with a small cup, ornamented with three rows of the zigzag pattern, betwixt each of which, as well as upon the edge, is a row of pricked holes, and at the bottom a row of scratches. It measured in height two and a half inches by three in diameter, and had two small handles pierced horizontally: there appeared to have been originally four.



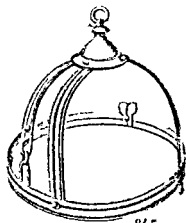
In the other, which measured two feet in diameter by one in depth, were a few unburnt bones and a small urn placed with the mouth upwards, measuring four and three quarter inches in height by the same in diameter. The lip, which turned very much out, is ornamented with a row of scratches, both within and upon its edge, a similar row also passes round near its centre. Close upon the edge of this cist was another urn of similar dimensions, inverted, and embedded in the solid earth without any protection. It is of much ruder workmanship than any of the others, and wholly unornamented, measuring five inches in height by five in diameter. Both these urns inclined equally towards the south-east. These last cists were partly, if not quite, surrounded by large sandstones set edgeways, and smaller ones built upon them, forming as it would seem a dome over the interments, filled with earth, and reaching to the surface of the barrow, where these stones have been occasionally ploughed out. From this circumstance, as well as the general appearance of the excavation, added to the description given by the labourer of the other part of the barrow, I am induced to suspect such

and protected by stones. And over the whole, at a later period, the barrow itself was probably formed. My reason for this opinion is, first, that all these deposits, including, as they do, the skeletons of three or four infants could scarcely have been made at the same time. And in the second place there was not the slightest appearance (with one exception) of displacement of the stones or flints in any way. As these circumstances then would suggest that the interments were formed at various periods, so the general appearance leaves no doubt as to the superstructure of flints, and surface or form of the barrow itself having been made at the same time and not piecemeal.

I have met with no instance of a British barrow containing any appearance of a wall having surrounded the interments. Pausanias, in speaking of a monument of Auge, the daughter of Aleus king of Arcadia, in Pergamus, which is above the river Caicus says, 'this tomb is a heap of earth surrounded with a wall of stone.' And in the Saxon poem, 'Beowulf,' mention is made of a similar wall as surrounding the tomb of a warrior.

Some vestiges of Roman occupation, and apparently of a burial place in Roman times, have been noticed by Mr Austen about three quarters of a mile from Badbury camp adjoining to the Roman road which passes through Badbury to Dorchester. He had recently found fragments of Roman pottery, and a bronze fibula at that spot, and was induced to suppose that the rude comb of bone, above mentioned, which had been dug up near the same locality, might be of Roman rather than British origin.

We are enabled by the kindness of Mr W H Gomonde, of Cheltenham, to give a representation of a very curious object, found on the skull of a skeleton, exhumed on Leckhampton hill, in the autumn of 1814, near to the site of a Roman camp. Mr Gomonde writes as follows: "I beg to send a rough, though accurate, sketch of the curious skull cap, the fact of its having been found near a Roman burying ground makes it very interesting. The top is like the umbo of a shield



similar to those found in Saxon tumuli.' This singular relic is now in the possession of Captain Henry Bell, it is formed of bronze, the metal being pliable and thin, ill suited for the purpose of affording any protection against the stroke of a weapon. A portion of the chain remains, which passed under the chin, this when first found was perfect. Sir Samuel Meyrick considers this remarkable head piece to be the British 'Penffystyn'. A discovery of similar character was made in 1811 at Soillern Oxfordshire, near the line of the Portway. The skeleton lay extended W by S and E by N, the head being to the former. Sir Henry

\* A brief report of this discovery was given in the *Archæol Journal* vol. i p 35.

Dryden has recorded the following particulars regarding this interment. "On the right side of its head lay a pair of bone ornaments two inches long, in shape four-sided cones, having on each side nine small engraved circles. At the small end of each is inserted an iron rivet, which is probably the remains of a hook for suspension, perhaps from the ear, by another brass ring. About the head were many fragments of thin brass (one part tin to seven parts copper) which when collected and put together form parts of two bands, the first of which is seven inches long and three-fourths wide, and has encircled the lower part of a leathern skull-cap. The edges of the leather and of this brass band were held together by a thin concave brass binding, in the hollow of which fragments of leather are still to be seen. On each side of the helmet, attached to the brass band, was an ornamental hinge for a chin-strap. Of the other band about 1 ft. 5 inches are existing, the whole of which is equal width, and one eighth narrower than the first. It was probably the binding of the edge of the helmet, where there would be a seam, or intended to encircle the helmet close above the other binding. On both these bands are rivets, which shew that the leather riveted was three sixteenths thick. Nothing else, according to my informants, was found with the skeleton." We are indebted for this curious relation to the interesting addition to the topography of Oxfordshire, compiled by Mr. William Wing<sup>d</sup>, and regret that no representation of so singular a relic, which appears to have been precisely analogous to that communicated by Mr. Gomonde, should have been given. The urns found with and near to the skeleton at Souldern, as represented in Mr. Wing's history, from drawings by Sir Henry Dryden, are of a less rude character than the cinerary vessels of the earlier period. They resemble, in some striking particulars, the urns found in Nottinghamshire, and communicated to the Institute by Edward Strutt, Esq., M.P.\*

Mr. Gomonde has subsequently reported another discovery of an interment near the same spot. A human skeleton of ordinary stature was exposed to view, which having been deposited in clay was much decayed by the moisture of the soil. A remarkable appearance, however, presented itself in the clay surrounding the skull, which was full of iron studs, sufficiently indicating that the head had been protected by a cap of singular construction, having been covered all over with these iron studs. Mr. Gomonde with this account forwarded one of these for examination. Nothing else was found with the skeleton, but in the adjoining field were found remains of red pottery and three coins of Constantine, now in his possession, and all the fields around appeared to afford indications of early occupation, by popular tradition connected with them, their names, and general appearances. Various kinds of pottery, coins and other relics, are constantly dug up near this locality.

<sup>d</sup> The Antiquities and History of Steeple Aston, compiled by Wm. Wing, Deddington, 1845. We may take this occasion of commending to the notice of those of our readers, who may be interested in such sub-

jects, this well arranged and unpretending work, comprising much valuable information.

\* Archaeological Journal, p 159 of this volume



the bead appears almost black, but, when held to the light, it is found to be a beautifully clear deep green glass; the surface of it is richly varied with splashes of white enamel mixed with blue, radiating from the centre and slightly contorted, particularly on the under side. The enamel penetrates some distance into the substance of the glass, and appears to have been thrown on to the mass while in a soft state; it was then probably slightly twisted and its globular form flattened down between two plain surfaces. It is not perforated, and there is only a very slight depression in the centre. Another bead of similar character was found near Adderbury, in the same county, and is engraved in Beesley's History of Banbury. It was discovered in the bed of a stream which flows near the British camp of Madmarston. The dimensions of it are rather larger than the annexed example: it is formed of the same clear green glass, and likewise marked with enamel, but the surface not so much covered. It is also imperforate and depressed in the centre. The Adderbury bead was formerly in the collection of the present Dean of Westminster, by whom it was deposited in the Ashmolean Museum.

In addition to the one just mentioned, the Ashmolean Museum contains a curious series of beads which belonged to the original collection of Elias Ashmole, or to those added by Dr. Plot. The localities where they were found are not mentioned. Among them is one very similar to the Adderbury bead, but perforated, and measuring  $2\frac{1}{4}$  inches in diameter. The body of this is not of the same fine green as the two already described, but is more like the common modern bottle-glass; the markings are of white and blue enamel, similar to those of the others.

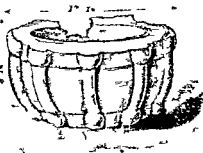
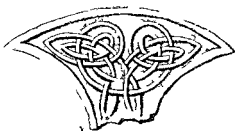
There are also two other imperforate beads or balls, one of which, measuring  $2\frac{1}{4}$  inches in diameter, is of a smoke-coloured glass, looking almost black when not held to the light. This is ornamented with fourteen lines of white enamel, radiating in a spiral manner from the centre. The other is  $1\frac{1}{4}$  inch in diameter, of a light brown glass, and ornamented with the radiating lines the same as the last, but in this some of the lines are red.

Among the perforated beads are many curious varieties and great diversity in the colour of the glass, but there are none entirely colourless, though some approach nearly to it. Some of the enamelled specimens are curious, being formed of concentric layers of different colours: the facets are cut across these, and thus produce a variety of waved lines. Another has an imitation of stones of different colour being set in studs on its surface, and a third is ornamented with small raised and twisted cord-work. Indeed the whole collection, from the diversity in form, material, colour and design which it exhibits, is well deserving of a careful examination." o. J.

#### SAXON, OR EARLY NORMAN PERIOD.

We are indebted to Mr. J. O. Westwood for the annexed representations of some interesting sculptured remains preserved in the museum of the Literary and Philosophical Institution of Bath, and considered by him as of Anglo-Saxon workmanship. Two of the most remarkable existing monu-

ments of this class the crosses of Crew and Nevern South Wales have been already made known to the readers of the "Archæological Journal" by means of Mr Westwood's faithful representations<sup>b</sup>. He has communicated the following description of the sculptured fragments at Bath "The first figure represents a carved stone about a foot across preserved amongst the Roman sculptures which form so important a feature in the museum of that Institution. This stone was figured by Carter in his work on the 'Ancient Architectural remains of England' (Pl 8 fig A) and described as the 'spandrel of two arches filled with an entwined band or true lovers knot and as the fragment of a Roman temple at Bath. It is surprising how ever how Carter could have adopted such an opinion which is opposed not only by the small size of the stone, but by the style of ornament which is quite foreign to Roman work, in fact any one at all conversant with the early Anglo Saxon manuscripts will at once refer it to an Anglo Saxon origin, and will designate it without much fear of contradiction as one of the arms of a cross. This latter opinion is fully confirmed by the examination of another stone (hitherto unfigured) which I also found amongst the Roman sculptures of the same museum and which both in its form and ornamentation evidently appears to be the broken head of a small cross of the Anglo Saxon period. The carved work is in relief, and it will be seen that the knots towards the centre of the stone are not symmetrical. The third figure represents a small stone vase recently dug up in the neighbourhood of the cathedral, it is circular about a foot in diameter at the top, and about eight inches high. The rim is dilated and the sides ornamented with thick plain ribs terminating in slight bosses on the rim and base. there is no hole through its bottom. It appears to be of too small a size for a font, but it may be compared with the figure of the font discovered in the sea at the mouth of the Orwell communicated to the Institute by Capt Stanley<sup>c</sup>. This vase is obviously of a later age than the crosses



Mr William Hylton Longstaff of Darlington has forwarded a copy from

<sup>a</sup> Archæological Journal vol. i. p. 71

<sup>b</sup> Ibid vol. ii p. 22

a sketch in his possession of a sculptured stone of the same early period in Caermarthenshire, taken by his ancestor, John Dyer, the poet. It appears to have been the shaft of a cross and as stated in an accompanying note in the handwriting of the poet was standing 'on the estate of R D<sup>k</sup>, esq. called Abersannar, and is in a field called Kar Maen that is, the Great Stone Field. On the top is carved a shallow bed, an inch and a half deep, in the centre of which is a hollow about three inches deep both of an oblong square. Some think it an heathen altar of the earliest times and that the middle hollow was to bind the victim at the sacrifice but it seems too high for an altar it being even now about seven feet above ground. It is of an exceeding hard flinty stone. The oblong hollow in question is evidently a mortice by means of which the head of the cross was fixed in its place. The ornaments sculptured upon this shaft closely resemble those of the Penally crosses, noticed on a former occasion<sup>1</sup>. In the centre there is an oblong panel in which appear six letters. A representation of this inscription has been given in the additions to Camden's *Britannia*, but no explanation of its import has been supplied<sup>m</sup>, and we have not been able to ascertain whether this monument is still in existence.

The sculptured remains of this description deserve careful examination, especially when they present any vestiges of inscriptions. We are indebted to Mr Chalmers of Auldbar, for a sketch of a fragment existing in the churchyard of St Vigean's Forfarshire, sculptured with interlaced scroll work, and a defaced inscription hitherto unexplained.

#### PERIOD OF GOTHIC ART

In the last Number of the *Archæological Journal* a representation was given of a curious inscribed ring, found in the churchyard at Bredicot Worcestershire and now in the possession of Mr Jabez Allies. The statement then submitted to our readers that this object had been regarded as talismanic has subsequently been called in question. The subject of the value attached to physical charms during the middle ages is well deserving of attention and it has hitherto been imperfectly taken into consideration. It may not be without interest to our readers if some observations be offered in proof of the talismanic character of the ring above mentioned and other objects of a similar description. The custom of wearing some phrase or cabalistic combination of letters, either inscribed on parchment and paper or more indelibly affixed to rings and other personal ornaments is of considerable antiquity. Its origin may very probably be traced to the Gnostics and to the legends on the strange devices known by the name of *Abraxas* in which heathen and Christian allusions are strangely confounded together<sup>n</sup>. It may now be impracticable to explain the import of the legends

<sup>1</sup> Richard Dyer as stated by Gough. Probably one of the poet's relations. His father was Robert Dyer of Aberglassney.

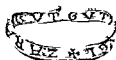
<sup>m</sup> See representations of two fragments existing at Penally near Tenby *Archæol*

*Journal* vol. i. p. 384.

<sup>n</sup> Gough's *Camden* vol. i. p. 141.

<sup>o</sup> A great variety of these are given by Montfaucon *Ant. Exp.* tom. ii. and *Suppl.*, tom. ii.

which occur upon certain mediæval rings and devices which probably are in many cases anagrammatic and the original orthography of the legend corrupted and changed in others. Other examples may be cited in which legends similar to that of the Bredicot ring occur but more or less modified and varied. There can be little question that the same talismanic type is to be traced in the legend on a gold ring found in Rockingham forest in 1841 thus inscribed on the outside + GUTTV GUTTA MADROS ADROS and on the inner side VDROS UDROS THEBAL. We are enabled by the kindness of the Rev H H Knight, of Neath Glamorganshire to record the existence of another singular ring bearing some of the same magical words. This ring is of gold much bent and defaced it was found some years since on the Glamorganshire coast near to the Worms Head the western extremity of the county where numerous objects have at various times been found on the shifting of the sand such as fire arms an astrolabe and silver dollars. It has been supposed that these remains indicate the spot where a Spanish or Portuguese vessel was wrecked about 200 years since. Of this curious relic communicated through the Rev



✠ ZARA ZAI-DE ZEVEL

*o is d*

✠ DEBAL GV T·GVTTANI

*ins de*

GOLD RING WITH TALISMANIC INSCRIPTION

R Gordon a correct representation is here by Mr Knight's obliging permission submitted to our readers. The talismanic character of these mysterious words seems to be sufficiently proved by comparison with the physical charms given in an English medical MS preserved at Stockholm and published by the Society of Antiquaries. Amongst various cabalistic prescriptions is found one for peynys in theth. Boro berto briore + vulnera quinque dei sint med cina mei + Tahebal + ghetler (or guthman) +++ Ontl man &c°. The last word should probably be read Guthman and it is succeeded by five crosses possibly in allusion to the five wounds of the Saviour.

In ancient medical compilations numerous directions occur for the composition of amulets. The MSS in the Sloane collection supply much information connected with the use of such written charms. The Stockholm MS apparently of the latter part of the fourteenth century informs us that

the mystic word ANAMZAPTUS is a charm against epilepsy, if pronounced in a man's ear when he is fallen in the evil and for a woman the prescribed formula is ANAMZAPTA By this is ascertained the import of the following legend on an ancient ring—the Tanamizapta + xpi + T On another ring, found in Coventry Park, was read the same word, ANANYZAPTA, with various curious devices\*

Before quitting this curious subject of the use of physical charms inscribed upon personal ornaments, it may not be irrelevant to recur to the elegant little brooch of gold, in the form of an A, set with five gems, found near Devizes, and exhibited by Mr Herbert Williams at the meeting of the Institute at Winchester† It bore on one side the letters A G L A, which occur as part of a physical charm against fevers in the Stockholm MS, with the sign of the cross between each letter, and succeeded by the names Jaspas, Melchysar, Baptizar‡ The same mysterious word is likewise found on a thin gold ring, discovered in a garden at Newark, about the year 1741, and thus inscribed—AGLA THALCVT CALCVT CATTAMA§

The use of rings accounted to possess some talismanic virtue might be further shewn in regard to "the king's cramp rings, highly esteemed on the continent as well as in England as we learn from a letter addressed to Ridley by Bishop Gardner, who designated them as endued by "the special gift of curacion ministered to the kings of this realm" A more homely remedy for the same disorder is pointed out in "Withals Little Dictionary

\* The bone of a hairens foote closed in a ring  
Will drive away the cramp when as it doth wring

A curious passage occurs in a letter addressed by Lord Chancellor Hatton to Sir Thomas Smith preserved in one of the Harl MSS, relating to an epidemic at that time prevalent "I am likewise bold to commend my most humble duty to our dear mistress (Queen Elizabeth) by this letter and ring, which hath the virtue to expell infectious airs, and is (as it telleth me) to be worn betwixt the sweet duggs, the chaste nest of pure constancy I trust Sir, when the virtue is known, it shall not be refused for the value"

Two sepulchral effigies of diminutive dimensions exist in Pembrokeshire, which have not been included in the list given by Mr Walford, in his notice of the little effigy at Horsted Keynes¶ Sketches of these figures have been communicated by Mr Thomas Allen, of Freestone Hall, Tenby One of them much defaced, appears to have been intended to represent a female, with a coverchief thrown over her head The slab is narrower at the lower end than at the head, where it terminates in a pointed arch, crocketed, and forming a sort of canopy over the figure This was found

\* Archæologia xvi. l. 306. A charm is often made in the early romances to the credited virtues of precious stones and talismanic rings, as in Sir Ighernour v. 715; Sir Percival De Galles v. 1620 &c.

† Proceedings of the Archæol. Inst. Winchester p. 21 v.

‡ Art. 1 p. 333. 400

§ Camden's Brit. ed. Gough il. 404  
See also a curious talismanic ring  
described by Archæol. xii. 25 170

¶ Archæol. Journal. See p. 234 of this

by Mr Allen in Carew church The second is in the church of Boulston, and represents a male figure, rudely sculptured, clad in a long gown, the feet resting on a dog Date, fourteenth century ? Over the head is a cinquefoiled canopy Dimensions of the slab, length, 2 ft 3 in, width, at head, 1 ft, at feet 10 in

Mr R P Pullan has communicated, through Mr Walford an impression of a small sepulchral brass of the fifteenth century, existing in the chancel of the church at West Tanfield Yorkshire It represents an ecclesiastic, formerly rector of the parish, clad in the canonical habit The figure measures 19 inches in length He is represented as vested in a cope, with its usual decorative bordures of embroidery, or orfrays over his cassock is worn a surplice with very long sleeves, the furied tippet appears with its long pendants in front and a portion of its hood surrounding the throat like a falling collar The tonsure is concealed by a small skull cap Beneath the figure is a plate inscribed with the following singular lines —

*Dum vixit Rector de Tanfeld Nō ē Thomas  
Sutton En jacet hic graduatus et Ille magist  
Artibz ac etiam Canonicus hic qz Westchester<sup>a</sup>  
Sic Norton biator fundite vota p cor*

Gough has given this inscription, in his additions to Camden but strangely blundered in the transcript\*

The annexed representation of the seal of the chantry founded in Wimbourne Minster by Thomas de Brembre, who succeeded as dean of that collegiate church Aug 5, 1350, is taken from an impression of the original matrix which is in possession of the Institute, having been presented, with other curious relics, by the Rev Robert Wickham of Twyford, Hants This beautiful seal has been already engraved in Hutchins's History of Dorsetshire†, but so unsatisfactorily that another representation of it appeared desirable Thomas de Brembre succeeded to the prebend of Milton Manor, in the cathedral church of Lincoln, in 1344, and in 1345 was made prebendary of Sutton cum Bucks, the best endowed stall in the cathedral‡ He is said to have died in 1361, and was buried at Wimbourne, but this date is probably incorrect His foundation at Wimbourne was endowed for a warden and four chaplains\* in 1531 it was returned as of the annual value of 22l 8s 4d, which sum was then divided between three chaplains only The armorial bearings on the



\* So Chester was sometimes called See Ormerod vol i p 107

† Camd Brit. Isl. 33.

‡ Ed. 1790 vol. ii p 537

\* Browne Willis Survey of Lincoln pp 222, 216

† Lat 39 Edward III part ii. m 10 and 19

shield at the base of the seal are those usually ascribed to Brembre, argent, two annulets and a canton azure Brembre lord mayor of London in 1377, 1383 4 5 bore the same, with a mullet on the canton for difference Numerous particulars concerning Brembre's great chauntry as it was anciently called are given in the History of Dorsetshire<sup>b</sup>

The curious seal of the sub dean of Chichester here engraved by permission of the Rev Thomas Mozley rector of Cholderton Wiltshire has been fully described in a former number of the Journal<sup>c</sup> It is a brass matrix and was discovered six years since in a field between the two parishes of Cholderton and Newton Toney on the borders of Hampshire



As a further illustration of the remarks on ancient drinking cups termed

Mazers which appeared in the Archaeological Journal vol ii p 263 we are enabled by the kindness of Sir William Heathcote Bart to present the accompanying cut of a Mazer which is evidently of an earlier age than the example in the possession of Mr Shirley which we have already figured its date is probably early in the thirteenth century It was found in the deep well in the ruined castle of Merdon near Hursley built



by Bishop Henry de Blois A D 1138 The material is apparently ash-wood which was supposed to be gifted with certain medicinal or extraordinary qualities

## NOTICE OF THE MEETING OF THE FRENCH SOCIETY FOR THE PRESERVATION OF HISTORICAL MONUMENTS

HELD AT METZ AND TREVES JUNE 1846

WE again give a sketch of some of the Transactions of this Society not only as a compliment justly due but also on account of the interesting matter communicated to it, referring for a more detailed statement to the Programme of Questions in the Gentleman's Magazine for May last and to the forthcoming Procès Verbal annually published by the Society itself

The proceedings commenced with an enquiry as to the monuments in Lorraine of Celtic origin which elicited information of some Maenhirs and of a Dolmen called the Gottstein near Sarrbruck, and likewise of an extensive fort or camp called the Ring —although supposed to be Hunnish—and situate on the Dolberg one of the Hunruck chain of hills near Berncastel and remarkable for having its vallum faced with masonry.

The victory of Jovin over the Germans and his previous strategical movements were ingeniously shewn to have occurred near Scarppone a village on the Moselle about half way between Metz and Nancy.

The notices of Roman remains lately discovered were so numerous that M de Caumont the Director requested the Local Committee to cause them to be mapped for publication by the Society and urged especial attention to the lines of aqueducts. He also suggested that a plan of ROMAN METZ might be drawn up from the Roman buildings still or lately there in situ to which M Reichensperger proposed the addition of a statement as to whether they are of indigenous or foreign material—he having found the Roman monuments at Treves to be of forty different kinds of marble and of which some are even African. The Director also asked for a list of Roman sculptured and inscribed stones in Lorraine together with a map of its dioceses and to vns during the Merovingian and Carolingian dynasties which caused a remark by M Robert of Metz upon the aid derivable from numismatic research in the determination of doubtful localities.

In discussing the form and construction of houses of Roman slaves and the inferior class of Roman freedmen it was argued from the paucity of stones and bricks and the multiplicity of nails found on their supposed sites that such houses were low and chiefly of wood or of lath and plaster.

With reference to the eleventh question of the Programme an illustrated notice presented through Dr Bromet by Mr Charles Tucker on certain objects of Greco Egyptian character lately found at Colchester was—in compliment to them as members of the British Archaeological Institute—read by the President himself.

The Director then enquired as to the monuments of Romanesque style in Lorraine and this produced a memoir and some viva voce information whence it appeared that they are all nearly similar to those in the south of France except a church at Rosheim the architectural details of which were probably copied from a church at Ancona in Italy.

The Pointed style in Lorraine it was stated has comparatively but little ornament or statuary—the cathedral of Metz although of the 14th century being referred to as an example of this simplicity as well as several mansions there of the 15th and 16th centuries. It was also stated that many churches have not their altar ends towards the east.

The Director then asked for a list of Lorraine churches of known dates.

Upon the question relative to the employment of geometrical proportion in medieval buildings the Society was informed that in an Essay published by the Archaeological Institute on the buildings of William of Wykeham this subject had been treated on by Professor Cockerell of the Royal Academy of London.



The questions on ancient Military Architecture elicited much interesting matter from the military members present and M de Caumont demonstrated by drawings the great irregularity, in plan of castles built on rocky eminences—like those near the Moselle and the Rhine—and of castles in lower situations—like many in the west and north of France, and in England. He also contrasted the massive square keep of Newcastle in Northumberland, and of some castles on the Loire—which are at once citadels and stately baronial residences—with the narrow watch tower keeps of such castles as derive their chief security from the escarpment of their sites. The learned Director was moreover of opinion that most of the castles on a line from Bordeaux through Poitou and Normandy to Amiens, and even into England, were planned after Moorish types in Spain, and appealed for corroboration of his opinion to the writer of this account, who thereupon took occasion to say a few words also about Vitruvian forts, Scotch Peels, and Irish round towers.

A paper upon Vaulting by M de Lassaulx, of Coblenz, was then read, its ingenious author elucidating the intricacies of his subject by references to the treatises of Mr Samuel Ware in the *Archæologia* and of Professors Whewell and Willis, and also to a series of plaster models, which he afterwards presented to the Society.

In explanation of the questions on the architectonic decoration and furniture of churches, several drawings were exhibited by the Director, among which was a stone cross attached to the church wall at Montmille, in Picardy, like that at Romsey in Hampshire. But no examples of such were known in Lorraine, and only two or three of Christ sitting in the benedictional attitude so common over doorways in other parts of France. Ancient altars and fonts and bells of ovoid shape were also said to be rare, and the clergy present were therefore requested to use their influence in preserving them.

Queries by Mr J O Westwood were then presented through Dr Bromet, relative to church yard crosses adorned with knotted work and figures of serpent-shape, which queries it is probable, will be considered at the next annual meeting of the Society at Nevers.

A memoir was read on the *Book of the Evangelists*, and on a *chalice* and *paten* which belonged to Arnald, bishop of Toul in the 9th century and drawings were shown with a recommendation of their form for new sacramental plate in churches of Romanesque style.

Drawings were also shown of two processional crosses of the 12th and 14th centuries in Metz cathedral which, with other costly works of medieval art—a cope (called *Charlemagne*) of red silk embroidered with golden eagles—the ancient mass books with their musical notation—and the stained glass there—were afterwards examined as well as a large modern window destined for Lyons cathedral of the last named work the Society did not express much approbation.

Among the minor churches visited was a Templars church now within the precincts of the citadel and till lately used as a magazine. Of this the writer took a plan and elevation it being remarkable—when compared with

English Templars churches—for being wholly of Romanesque architecture, and for the octagonal exterior of its nave, the shortness of its choir, and for a low apsidal east end. On its interior walls paintings are still visible, as also on some girders in a building near it, which was probably the Knights refectory—the paintings there being representations of warriors on horse back in armour of the 13th century.

The ancient city gateways, and the machinery for working their draw bridges and herres or portcullises, were shewn by the Commandant of the garrison, who also, in a tour of the fortifications, pointed out what he conceived to have been the direction of the Roman walls, and of those erected in the 10th century, as depicted in a plan previously exhibited by him.

The Society likewise visited the Museum of Roman and Mediæval Antiquities found in Lorraine, with the Public Library, containing several interesting MSS and a classified collection of coins in glass cases—the unusual facility of access to which drew forth much approbation.

In addition to its promenades in the city, the Society, under the intelligent guidance of the Vicomte de Cussey, made one day an excursion to the site of Jovins victory before mentioned, as also to the Roman aqueduct at Jouy, and a castle at Prency, remarkable for a triangular keep of unequal sides, with a tower which formerly contained a warning bell called 'Mande Guerre,' and for having its outer walls embellished with a large Lorraine cross in relief, and some rustic work the protuberances of which represent half imbedded cannon balls.

At the last sitting at Metz—which was held in the Prefecture—communications were made on Church Music by the Baron de Roisin on the Templars of Lorraine and their above described church, with reference to an octagonal Templars' church at Rome on the art of Lock making, illustrated by several hundred drawings some of which demonstrated that the principle of Bramah's lock was not unknown in ancient Egypt and a few extracts, by the writer of this sketch, from the Harleian MSS relative to Metz during the early middle ages.

Some elementary books for the propagation of Archæology in the public schools and mechanics institutes of Lorraine—together with a notification that the Council of the Society had appropriated 3500 francs towards the restoration of divers edifices in that province—were then presented by M de Caumont to the Préfet, who expressing his thanks and promising all his influence towards the furtherance of the Society's laudable objects thereupon closed the session with an invitation to inspect a collection of pictures and enamels which at once evinced his good taste and liberality.

Early on the following day the Society embarked for Treves, where they met with so magnificent a reception that I shall not describe it, fearing to be deemed guilty of exaggeration. Nor shall I speak of the so well known monuments at Trêves, except as to the novel light thrown on some of them by late investigations, or mention its minor antiquities except to point out a few in places not always accessible to individual strangers.

The large brick building hitherto called "the Palace of Constantine," has been proved to be a basilica or hall of justice, and, although now

occupied by soldiers should be visited interiorly, if only for seeing a majestic arch of sixty feet span opening into its apsidal Tribunal end. The edifice long called 'the Roman Baths,' there is reason to suppose was part of the Imperial palace, and never really *Thermæ* or public baths—no excavations having yet demonstrated any water courses or (except under a small corner chamber) any hypocausts or other constructions like those usually found in Roman buildings formed undoubtedly for bathing purposes. But this opinion was vigorously combated on the spot itself, as well as an opinion that the *Thermæ* were near the river.

Some of the original basilical walls of the Cathedral have been recently laid bare, under the direction of the learned architect Christian Schmidt who kindly demonstrated, with reference to his engraved plans of this edifice the difference between its portions of the 11th century and those of the 11th and 12th. M Schmidt also pointed out when in the church of Notre Dame its remarkable ground plan, and, considering its date (1227—1243) and its vicinity to the Rhemish provinces, the advanced style of its beautiful architecture.

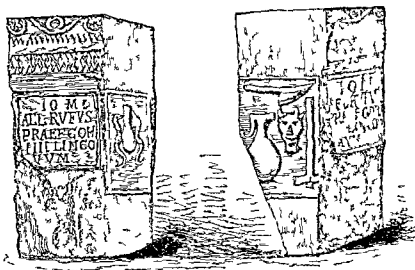
The collection of Roman inscribed stones at the Porta Nigra has been much increased and several newly found sculptured marbles and coins have been added to the collection belonging to the "Trèves Society for useful research" now at the Gymnasium.

Of the places not always accessible may be mentioned the Sacristy of Notre Dame, and among its treasures the portable altar of St Willebrod, which is a small oaken chest covered with a copper case adorned with figures in silver and ivory of Byzantine work and inscribed with a record of its dedication, and a list of the reliques originally deposited in it. Also the Palace of the Bishop who politely exhibited to the Society some very beautiful MSS there and a censer of the 12th century lately found by him in a country church and lastly a chamber at one end of the Public Library, containing an assemblage of minor objects of antiquity illustrative of the arts and domestic manners of mediæval times.

At the farewell meeting (which was public) after a brief account by M de Caumont of the rise and progress of the Society the Secretary gave an oral report of the observations and opinions of its members on the several monuments which they had visited, and then complimenting, in the name of the Society, the municipal government of Trèves for what it had already done in their preservation and development—but with a suggestion that the course of the aqueduct should be further explored—placed on the table a donation of 300 francs towards that purpose and the restoration of a bronze inscription of the 12th century on one of the city gates. M de Caumont afterwards presented the Society a silver medal to four gentlemen of Trèves recommended by the Council as the most active and intelligent archæologists there and thanking the inhabitants in general for their cordial reception with an expression of his conviction that this visit of the Society would produce every good effect that could be hoped for, took leave of the assembly by announcing that its fourteenth annual meeting would take place next June at Nîmes.

W. H. R. M. 17

dedicated to Jupiter by Ælius Rufus, "præfectus cohortis quartæ Lin-



To the Altars found at Tynemouth.

gonum,' but although it was found among the remains of the supposed buildings of the earlier monastery, to the north of the existing ruins, there is no proof whatever that it was *in situ* or that it may not have been transferred thither in remote times from the adjoining station of *SELEDUNUM*, Wall's End which is known to have been garrisoned by the cohort named in the dedication.\* The inscription on the tablet is imperfect and doubtful



Inscribed Tablet found at Tynemouth.

\* Reference has already been made to the frequent removal in Northumberland of Roman remains from their original

position, for building purposes. See *Archæological Journal* vol. II p. 240.

at the beginning and as usually happens in such instances it has received very contrary interpretations Brand supposed it to commemorate the construction of a harbour and temple by Cæsar Julius Verus Maximinus of the sixth legion<sup>b</sup> while the Rev John Hodgson the late accomplished historian of Northumberland believed it to refer to the erection of a cippus on a base and a temple Either reading is unsatisfactory, and it is not easy to offer a solution of the difficulty Thus much is certain, there is nothing the harbour theory being rejected to identify this inscription with the place of its discovery However there is much probability in the conjecture that during the Roman occupation of Britain Tynemouth may have been a military post subordinate in importance to SEGEDUNUM the most easterly of the known garrisons on the wall of Severus

Nothing certain is known of the history of Tynemouth until the close of the eighth century It may be possible, as Mr Gibson seems to believe that soon after the conversion of the northern parts to Christianity it obtained a reputation for local sanctity, but in the entire absence of evidence it is useless to discuss the question Yet one or two points raised by the author require observation It is improbable, as he is disposed to think that Tynemouth was the monastery of the holy Abbess Virca, mentioned in Bede's life of St Cuthbert as the words of that writer present this objection that the house referred to, if situated *near* the mouth of Tyne<sup>c</sup>, must have stood on the *southern* bank of the river The legend of St Oswin patron of the foundation, was not written until five centuries after his death, and like many legends it is obnoxious to criticism in respect both of events and dates but even admitting the fact therein stated that Oswin was buried in the oratory of the Virgin Mary, at the mouth of the river Tyne, A D 651, we are not told whether on the north or south side<sup>d</sup>, it must be also admitted that the earliest *genuine* mention of the place anterior to this legend of the twelfth century, is a notice, in the Saxon Chronicle that Osred king of Northumbria was interred at Tynemouth A D 792 From this indeed it may be fairly inferred that at the close of the eighth century a church and possibly a convent existed there but beyond the slight record of Osred's burial there is not an iota of evidence

<sup>b</sup> See his explanation of the Tynemouth inscriptions and representations of the three sculptured sides of the altar Archaeolog. vol. viii p. 376 and Gough's Camden vol. iii p. 314 These interesting memorials discovered in 1783 by Major Durnford were presented to the Society of Antiquaries of London with a fragment of an early stone cross found amongst the ruins with the altars Mr Gibson does not appear to have been aware of the existence of these relics and on recent enquiry regarding the preservation of these remains amongst the valuable collections

of the Society, we were informed that they had been long since consigned to the vault serving as a storehouse under the great court at Somerset house

<sup>c</sup> I et denique monasterium non longe ab ostio Tini fluminis ad meridientem situm &c

<sup>d</sup> Oswin is said to have been born at a town called Urfa south of the Tyne and opposite to the site of the monastery now known as South Shields Is it not at least probable he may have been interred at his birth place?

not even a respectable tradition, to guide us in the investigation of the history of the spot previously to that date.

Whatever may have been the character or extent of the religious house at Tynemouth in which O-red was interred in 792, it would appear that, owing to successive ravages of the Danish pirates, to which, from its situation, it was particularly exposed, or to some other cause, the place was ruined and deserted when the relics of St. Oswin are said to have been discovered, A.D. 1065. No great weight can be attached to the story of the refoundation of the building by Tosti, earl of Northumberland: under any circumstances that chief could have done little more than commence the good work, as he was slain in the year following the discovery of the martyr's remains. The next authentic notice, then, of Tynemouth, after the Saxon Chronicle, is in the charter whereby Waltheof, earl of Northumberland, granted "the church of St. Mary in Tinemuthe, together with the body of St. Oswin, king and martyr, which rests in the same church," to the monks of Jarrow.

By this concession, which Mr. Gibson supposes to have been made circa A.D. 1075, Tynemouth eventually became a dependency of the church of Durham: for on the removal of the brethren of Jarrow and Weremouth to that monastery, Alberic, earl of Northumberland, confirmed Waltheof's gift, to the church of St. Cuthbert and its occupants, for ever. Confirmations, however, even though well attested, were not unfrequently set aside, in the unsettled times at the close of the eleventh century. Robert de Mowbray, who succeeded Alberic in the earldom of Northumberland, restored the monastery of Tynemouth, expelled the monks of St. Cuthbert, and granted it to the abbat of St. Alban's, who with a truly mundane disregard of the solemn warnings of the monks of Durham, "to forbear from seizing the property of others," sent his people to dwell there; and Tynemouth remained a cell to St. Alban's until it fell with the maternal house at the Dissolution. In this sketch of the early history of the priory we have not followed Mr. Gibson into the pleasant but unprofitable regions of conjecture.

The annals of the priory subsequent to its union with St. Alban's offer no very remarkable incidents. Like other religious establishments it largely increased its possessions during the twelfth century, a period favourable beyond any other; before or after, to the growth of monastic institutions. The chapter of St. Alban's used it as a conveniently remote prison for its refractory or guilty members, and in early times an exile from the pleasant fields and temperate climate of Hertfordshire to a rugged rock exposed to the storms of the German ocean, and in the dangerous vicinity of the Scots, must have been a severe penalty. In one respect however the history of this priory becomes important, and that is when considered in its relations with the neighbouring town of Newcastle; to this part of the subject Mr. Gibson has given less attention than could have been desired.

No people who had to depend on commerce for their existence could have been more unfortunately situated than were the burgesses of Newcastle in mediæval days. The rapid Tyne rolled by their quay as it were in mockery they had no property in its navigable course. The right of the bishop of Durham to the water south of the mid stream was recognised and the limit of his franchise northwards marked by a stone tower which divided Tyne bridge in the centre the cost of maintaining the southern half of which was defrayed by the episcopal exchequer. On the other hand the abbat of St Alban's claimed under the foundation charter of Robert de Mowbray all the liberties and customs in the river Tyne which that noble man had possessed and confidently maintained that at the date of his grant the river was divided between the said earl and the bishop of Durham. This was under any circumstances a doubtful title particularly as Mowbray's grant had disappeared at a very early period for as the abbat piously observed in the suit temp Edward the First where that charter is God knoweth. However under this insufficient title the monks of Tynemouth challenged a right to the water of the river *north* of the mid stream. Although their claim to levy tolls on shipping is not expressly noticed in any of the documents cited by Mr Gibson there is no doubt that at various periods they endeavoured to assert such a privilege and what was even of more consequence to the burgesses the prior of Tyne mouth with his brother of Durham had endeavoured to forestal the trade of Newcastle by enlarging the little villages called the Sheles at the mouth of the river which were originally as the name implies clusters of wooden huts or logges inhabited by fishermen he built large fishing smacks for trading purposes thereby indirectly defrauding the borough of its prisage and moreover he baked other people's bread in his ovens whereby the burgesses lost their furnage dues.

Thus placed between two fires it is not surprising that the townspeople should have appealed to the crown in self defence and it cannot be said as Mr Gibson appears to think that because they claimed legal protect on against acts and pretensions which vitally affected their prosperity they were either jealous or encroaching neighbours of the monks. The result of proceedings in parliament on this subject under Edward the First was a judgment in favour of the burgesses the question had been already raised though not decided in the reign of Henry the Third, and it was only finally adjusted by the Dissolution. However time has justified the foresight of the monks in attempting to create a town at the mouth of the

\* Mr Gibson has mistaken the signification of this word. It meant the profit arising from baking the bread of the burgesses and of the dwellers within the *ban-lieu* or franchise of the town who were all obliged to resort to the municipal ovens and thus arose an important item in the

corporation revenue. In the same way lords of sokes situated within boroughs or cities had their seigniorial ovens. The rue Four Saint Honoré in Paris preserves to this day the memory of the *four-banale* of the ancient bakers of that city.

important river, and the primitive appellation of the log-huts of the fishermen of the priors of Tynemouth and Durham is now borne by two flourishing towns—North and South Shields—which send vessels to all parts of the globe. This prolonged and interesting contest between secular and ecclesiastical merchants may be further illustrated by other records than those printed by Mr. Gibson, who has our thanks nevertheless for what he has contributed towards it.

Before parting with Mr. Gibson, and our space admonishes us that we must now do so, we would say a few words touching his remarks upon the Society of Antiquaries of Newcastle on Tyne, against whom he has launched a severe philippic. It is true, as he observes, that Society has of late years given few proofs of its vitality; it may be even admitted that it has not made its existence felt; but in passing these strictures on it Mr. Gibson has not taken into consideration how many of its once most active supporters have been overtaken by death, or enfeebled by age. The places of those who have finally departed or merely retired from the scene cannot be readily supplied, at a time when a more precise method in conducting archaeological enquiries is expected, and more especially amidst that activity of professional and commercial rivalry which distinguishes the state of society in Newcastle, in common with other northern towns, leading more to considerations of the present and future than to retrospection. Still that, although it may be somewhat dormant, the Society is rich in the material wherewith to pursue its former course of usefulness, the members of the Archæological Institute can testify, who received much valuable assistance from its council on the occasion of the recent meeting at York. Why does not Mr. Gibson, who, although a stranger, has already shewn himself so fully alive to the antiquarian wants of the north, step forward and co-operate with them, instead of railing, because his own particular taste is for monuments of a later time, at the unrivalled collection of relics of the Roman occupation of England which, in our opinion, so gracefully and appropriately decorate the approach to the Society's room—an edifice which is built where the wall of Severus once stood? He may be assured his assistance would be duly estimated whatever the shape it might assume.

It is impossible to speak too highly of most of the illustrations of this work. The fac-similes of charters are especially worthy of remark, as among the best ever executed. The grant of Edgar the son of Gospatric cannot be surpassed for truthful character.

The seal of the priory, at least the only one of which an impression has been preserved, is of Decorated character, though late. The Virgin and Child are represented in one compartment, and St. Oswin, regally attired, in the other. Mr. Gibson observes that it is difficult to appropriate the large head which is represented between the two ogee canopies; it is evidently intended for a female, and from the presence





of an étoupe on either side would seem to be also designed for the Virgin. The annexed cut, kindly furnished by the author, is from an impression very inferior to that appended to the deed of surrender, still preserved in the Augmentation Office, of which likewise, and of the signatures, the volume contains a lithographed copy, admirably finished, the seal being of the colour of the wax original.

Besides the seal of Edward the Second, Mr Gibson has engraved the second great seal of Edward the Third. As we are not aware that it has ever been given before, except in Sandford, we gladly use the permission of the author to present it to our readers, whom we may refer for some interesting particulars connected with it, to Professor Willis's paper on the "History of the Great Seals of England," in the second volume of the *Archæological Journal*.



Seal of the Priory of Tynemouth

**THE LIVES OF THE LORD CHANCELLORS AND KEEPERS OF THE GREAT SEAL OF ENGLAND, FROM THE EARLIEST TIMES TILL THE REIGN OF KING GEORGE IV.** By John Lord Campbell, A M., &c. Second Edition 3 vols 8vo. Murray, 1846.

As Lord Campbell's work has already attained the dignity of a second edition, and may, possibly, reach a third, it will be rendering a useful service to the noble author and his readers, to call attention to some omissions, and many errors in that portion of it which falls within the scope of an archæological review.

It is unnecessary to follow his lordship into the question of the derivation of the word "chancellor," since he has neither cast any new light upon a point which has been frequently discussed, nor supplied any fresh material for conjecture. The noble author has been equally unsuccessful in his observations upon the duties of the office in early times, a part of his work remarkably full of contradictory positions. We shall also pass by his notices of the chancellors during the Anglo-Saxon period, from the pluviose St. Swithin to the notary Swardus, who is most preposterously elevated to the dignity of vice-chancellor under Edward the Confessor.

Notwithstanding Lord Campbell's researches, and the admirable word-painting of Sir Francis Palgrave, we can no more recognise the chancellor, assisted by the masters in chancery, sitting in the Wittenage-mot, as "law lords," than modern travellers can discern Jove and his attendant deities assembled on mount Olympus.

To begin, then, with Lord Campbell's Life of Thomas à Becket, first in point of eminence of the chancellors after the Conquest, respecting whose career and acts we possess most authentic and minute information. In the account of his parentage and birth in the city of London, we are not told that the locality of the house in which he was born is to this day very accurately marked by the hall of the Mercers' company in Cheapside, once the site of a hospital dedicated to his memory — on that spot stood his paternal home, as we know from the will of Agnes, the martyr's sister, his father, Gilbert à Becket, was a parishioner of St Mary Colechurch, and in the font of that church the future chancellor was baptized, as tradition asserted St Edmund the King and martyr had been before him.

Speaking of the council of Northampton, by which Becket was sentenced, Lord Campbell remarks "it lasted a good many days, the court sitting on Sundays as well as week days." Not so *many* days. That assembly was opened on Tuesday the 13th of October, 1164 and on the evening of Tuesday the 20th, at the latest, the chancellor fled, in disguise, to Sandwich\*, whence he sailed for Gravelines, landing there on the 2nd of November, but if the latter date be correct, his sentence must have been given on Sunday the 18th of October, and such is the opinion of Dr Lingard. However, the dates of the Quadrilogus, with which Fitz Stephen here agrees, are inconsistent, yet under any circumstances the council did not last more than a week, and its sittings, perhaps, did not exceed five days, so the laborious Sundays of Lord Campbell's narrative are reduced to *one*. This vagueness of statement is a remarkable feature of the author's style, and cannot be sufficiently reprehended. Another instance of it is the observation, that the archbishop suffered in the fifty third year of his age, yet according to the dates supplied by Lord Campbell, he was born in 1119, and slain on the 29th of December, 1170, and therefore could not have been in more than his fifty first year. But his lordship's dates are, in general as loosely ascertained as his facts, thus he ascribes the coronation of King Henry the younger to the year 1169, whereas it took place on the 14th of June, 1170, and in the same manner refers the reconciliatory interview between Henry and Becket to "a meadow near the town of Freteville on the borders of Touraine." Freteval is the proper orthography of the name, but that is unimportant, since it was not there, but at *Mont Louis*, between Amboise and Tours, that the king met the archbishop. Lord Campbell must have been thinking of the treaty of Freteval between Henry and Louis of

\* Taking a circuitous route by Lincoln and Boston.

France in 1161 Thierry has committed the same error in his history of the Norman Conquest

From Becket we may pass, for the intervening chancellors are not worth a comment, to William Longchamp, bishop of Ely, the celebrated minister of Richard the First, and would add to the notice of him by Lord Campbell a fact which has hitherto been unpublished, viz that it was about the times of Richard that 'Chancery lane' acquired its ominous name. There is extant a deed by which Longchamp demised certain messuages in the "Chancellor's lane," heretofore the 'New street'. Lord Campbell, it should be observed, has most successfully identified chancellor Longchamp with the minstrel Blondel, who is said to have serenaded Richard in his prison house according to his lordship the chancellor's song began, "O Richard, O mon Roy," &c. Unfortunately the authorities for this interesting discovery are omitted. It is difficult to imagine how the author fell into the singular error of dating the apocryphal letter of the Old Man of the Mountain at *Messina*, above all other places. Credulous as people undoubtedly were in those times, such a blunder could never have passed unnoticed. There is the less excuse for Lord Campbell, as the letter is printed in the *Fœderæ* and also translated by Thierry, to whom his lordship acknowledges many obligations.

We should by no means be disposed to attribute undue importance to these errata, but like inadvertencies mark almost every page of that division of this work to which our observations must be restricted, and necessarily impair the value of its authority. Even after Lord Campbell has arrived, in the course of his narrative, at that period of English history when a writer, not averse to the labour of research, might well abandon conjecture for certainty, we find him yielding to an imaginary version of clearly-recorded facts, and ingeniously, though, as we believe, unintentionally, distorting those facts for the purpose of introducing the notice of an individual who has no more title to appear in this memoir of English chancellors and keepers of the Great Seal, than Friar Bacon has to be accounted the inventor of the steam engine. We allude to Eleanor, consort of Henry the Third, whose life has been written by Lord Campbell, as a "Lady Keeper of the Great Seal." According to his lordship's account "she held the office nearly a whole year, performing all its duties, as well judicial as ministerial." We propose to shew that such was not the case, and that Lord Campbell wrote under a misapprehension of certain very simple facts.

His lordship's first position is that Henry, "in the prospect of his going into Gascony in 1253," entrusted her with the custody of the great seal, "and the queen was left in the full exercise of her authority as lady keeper."

To this we reply that the credible testimony of a contemporary annalist entirely disproves the statement. The queen and Richard earl of Cornwall, were appointed custodes of the realm and Matthew Paris informs us

that the king wrote to them as such, that if any rich abbey or bishopric should fall vacant during his absence they were to keep the same for him although, ultimately, he gave express authority to the earl and William de Kilkenny to confer ecclesiastical benefices<sup>b</sup>. But Lord Campbell cites a document which he terms 'a commission,' to support his case as proving that the great seal was committed to the queen's keeping. We object in the first place that the document relied on is *not* a commission, but letters patent conveying a general notification of an act done, and secondly that instead of corroborating his lordship's assumption the instrument in question shews its fallacy, and confirms also the narrative of Matthew Paris.

This patent recites that the king about to set out for Gascony, had committed his great seal to the custody of the queen "under our privy seal and the seals of our beloved brother and liege subject Richard earl of Cornwall, and of certain others of our council, the condition of such trust being that if anything should be sealed in the king's name with *any other* seal than that, which might tend to the detriment of the king or his realm, it should be of no moment and wholly void. It must be sufficiently obvious from the circumstance of the great seal being *under* the king's privy seal, and the seals of others of his council, that it was sealed up in its pouch, and that the queen could not use it without the intervention of the council, and therefore, that she was not *de facto* keeper of the seal in the usual sense of that phrase. The seal was rather in the hands of commissioners but had they any power to use it? As the privy seal was upon it, the just inference would seem to be that it was the king's intention the pouch should not be opened at all during his absence. This view is supported by the next correction of Lord Campbell's narrative, which it is our unpleasant duty to make. His lordship says, 'the sealing of writs and common instruments was left *under her direction*, to Kilkenny, archdeacon of Coventry.' It would naturally be supposed from these words that Lord Campbell had good authority for a fact so circumstantially stated, yet there is not the shadow of a foundation for it, and the authority which he cites, and on which he must be held to depend, contradicts him in every particular. The seal which the queen, in obedience to the king's precept, delivered to Kilkenny, was not the great seal, but the seal of the exchequer, which the king states in his letter he had deputed to be used "*in place of our great seal which we will cause to be shut up until our return from the parts [of Gascony] aforesaid*." Although Lord Campbell prints that which purports to be a copy of this writ, the words we have distinguished by *italics* are left out in his work, yet even despite this remarkable omission, which we cannot suppose to be otherwise than accidental, or to have arisen from his copying at second hand from some very careless compiler, it will be seen

<sup>b</sup> Pat. 37 Hen III m 4

<sup>c</sup> "Loco magni sigilli nostri quod claudimus faciemus ut sit ad red tum nostrum de

partibus predictis" Pat. 37 Henry III m 5

that his statements are incorrect; it was the exchequer seal which was entrusted to Kilkenny, to be used in place of the great seal, and instead of acting *under the queen's direction*, he was appointed absolutely and without restriction, to bear and use it until the king's return to England!

His lordship proceeds—"She sat as judge in the *Aula Regia*, beginning her sittings on the morrow of the Nativity of the blessed Virgin Mary. These sittings were interrupted by the accouchement of the judge." We decline to enter into the knotty question of the constitution and jurisdiction of the *Aula Regia*, but if Lord Campbell intends his readers to believe that Queen Eleanor sat therein individually as keeper of the great seal, and with any equitable jurisdiction, it must be observed that he is entirely mistaken. He quotes as his authority a Plea roll<sup>d</sup> of the 37th year of Henry the Third; the title of the first rotulet of which is "*Pleas before the lady the queen and the council of the lord the king*," &c. Just the sort of title that might be expected when the king was out of the realm; those pleas which, had he been present, would be described as "*coram Rege*," were now recorded as heard before his council, and the queen having been nominated, as already stated, one of the guardians of the kingdom, took her place in the council by virtue of such appointment<sup>e</sup>. Moreover, had his lordship examined this Plea roll, he would have found that after the first rotulet, or skin, the queen's name is not again mentioned—the proceedings are thenceforward described simply as "*coram consilio*." Her majesty was not present after the sittings on the morrow of the Nativity of the Virgin, that was the 9th of September, and her accouchement did not take place until the 25th of November; so much for the marvellous story of her sittings being interrupted by that interesting event. We confess it seems to us very surprising that Lord Campbell, who must know that in the middle of the reign of Henry the Third, the jurisdiction of the chancellor was already defined and distinguished from the common law, should quote an ordinary Plea roll as a proof of purely imaginary sittings in equity. We need scarcely, after the preceding observations, take the further trouble of contradicting the assertion that after her favourable recovery the "*lady keeper*" resumed her place in the *Aula Regia*.

There are so many errors in this little bit of romance by Lord Campbell, that we can do no more than cursorily allude to them. The story of the queen commencing "*an unextinguishable feud with the citizens of London*," about the dues at Queenhithe, is a monstrous absurdity. Those dues were payable long before Eleanor's time, and the citizens farmed them under

<sup>d</sup> Lord Campbell cites this document, wrongly, as *Rot. Thes.*

<sup>e</sup> Henry sailed from Portsmouth on the 6th of August, and all patents and writs subsequent to that date were prepared "*coram consilio*," and tested by the Queen and Richard earl of Cornwall. "*Memo- randum quod sexto die Augusti anno regni*

*regis Henrici filii Regis Johannis xxxvij<sup>o</sup>, transfretavit idem dominus rex usque Wasconiam, et facte fuerunt he subsequentes littere patentes coram consilio ipsius domini regis in Anglia, et continuate usque ad annum ipsius regis xxxvij<sup>o</sup>." Pat. 37 Hen. III. m. 2.*

the queen consort, by charter Lord Campbell might just as well have said that Queenhithe took its name from her majesty With respect to her claim to "Queengold" we would refer his lordship to Prynne's essay, for further information on that point and to his assertion that "the city of London had hitherto been a sort of free republic in a despotic kingdom, and its privileges had been respected in times of general oppression," we reply that, whatever it may have been in theory, it had been no such thing in fact, but that during no reign, from first to last were its privileges so utterly disregarded as during the times of Henry the Third, that monarch suspended the franchise of the citizens again and again on the most trifling pretexts Then Lord Campbell states that the queen made a speech to the parliament assembled in the beginning of 1254, and pressed for a supply We find no record of this oratorical effort, in fact Matthew Paris expressly says that the king's prolocutor and "messenger" made the speech in question

In the notice of the chancellorship of William de Kilkenny, who was promoted to the office, according to Lord Campbell on the *resignation* of Queen Eleanor, his lordship sets out with a singular mistake, attributing the dictation of a speech delivered by Henry in April, 1253 to "lord chancellor Kilkenny," who according to his own shewing, was not appointed till 1254 We cannot moreover find any authority for this statement, which is not borne out by Matthew Paris

The length to which this notice has extended obliges us to pass over other and equally grave errors In conclusion we would observe that it has seldom been our lot to find so many inaccuracies in notes extracts, and references, as in Lord Campbell's work, there is scarcely a Latin quotation correct, for this it must be presumed his lordship is not amenable to criticism, his amanuensis must be censured, yet such carelessness could not fail to detract very materially from the reputation of any writer less above the suspicion of ignorance than we gladly admit Lord Campbell to be

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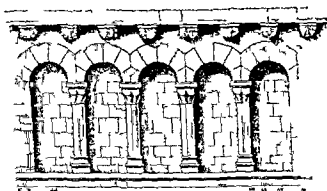
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ARCADE ST PETERS NORTHAMPTON

GOthic ARCHITECTURE was so long the favourite region of the imagination where poetry and romance held undisputed sway that a violent opposition might naturally be expected to any attempt to reduce it to the ordinary level of a science to apply the rule and compass to it and to trace its gradual progress step by step from the decay of Roman art to the glorious development of the complete Gothic and though truth will prevail in the end its progress under such circumstances was sure to be slow, and frequently thrown back for a season The character of the extraordinary man whose genius first reduced this chaos into order was not calculated to diminish the violence of his opponents and the accidental circumstance of his having been brought up a quaker was perhaps likely to add to the prejudice against his system Yet perhaps this very circumstance and the habit engendered by it of well weighing his words before he com



mitted himself by expressing them, contributed to make his work more really valuable from the extreme accuracy and caution which it every where exhibits. Whatever the causes may have been, the fact is certain that he did produce a most valuable and well considered system, and that few sciences can boast of so good an elementary treatise more especially as a first essay on the subject, and though nearly forty years have now passed over since he first published his system in the form of lectures to crowded audiences at the Literary Institution at Liverpool, and though he lived to issue four editions of his work, each adding fresh examples in support of his views, yet no one has been able to correct any material point of his system and it is surprising to notice how very little information has really been added to the mass which he collected with such extraordinary diligence.

It is much to be regretted that some of the active and zealous young men who so enthusiastically pursue this now fashionable study, do not imitate the industry of the humble quaker in collecting facts, and consider how much they are indebted to him for all they know of the subject, instead of taking every opportunity of expressing their contempt for his labours. Whether his nomenclature is the best that could have been invented is not now the question, his divisions of the styles are so clear and true and the precision with which he has discriminated their characteristic features is so inimitable, that his work must always remain the basis on which all others treating of the same subject must necessarily build. This is the only excuse that can be offered for what otherwise would be the gross plagiarism manifested in all the treatises that have subsequently appeared, extending frequently to extracting many successive pages verbatim, without acknowledgment, and in all to the free use of his facts, his arguments and his conclusions without the addition of more than a mere fraction to the information he had collected. That his nomenclature presents some anomalies is not disputed but it has been so long established and is so generally understood by all classes, that any attempt to change it now is merely to drive us back to the chaos from which his genius has happily delivered us. We now have a language which is understood alike by employers architects, builders, and workmen, if we attempt to change it, we shall have each of these classes using a different language a very Babel let loose again. Nor has any better system or better nomenclature been proposed. The objections which present themselves at first sight to the new nomenclature are at least as great as those that are complained of in the established one.

Mr Boid, in his "History of all the principal Styles of Architecture," published in 1830<sup>b</sup>, adopted the plan of calling the three styles of Gothic merely First, Second and Third, in order to avoid as much as possible the

<sup>a</sup> See Aunt Eliza's Lectures on Architecture which however is a useful little book for children.

<sup>b</sup> This slight and superficial work has

already passed into merited oblivion. The idea was a good one but the execution of it very indifferent.

use of technical language in a popular work. This was perhaps more sensible than the general abuse of Rickman's technical terms with which every one has been wearied of late. But this judicious avoiding of technical language is widely different from the plan proposed by the Ecclesiologist in 1846, of adopting "First, Middle, and Third Pointed," as a new technical language, and doing away with the name of "Gothic" altogether as inappropriate, overlooking the fact that this name is applied, in the same manner as we apply it, in every language in Europe.

It is easy to shew that the objections to this proposed new nomenclature are at least as great as any that apply to Rickman's terms. In the first place the transition from Norman, or what Mr. Bloxam calls the "Semi-Norman Style," is unquestionably the "*First Pointed Style*." It is not a Gothic style, but it is Pointed. Secondly, to describe a church as having "First Pointed round-headed doorways," and "Middle Pointed square-headed windows," is more absurd than anything in Rickman. Yet such examples do occur, and that not by ones or twos, but by tens and hundreds. In some districts almost every church will be found with either Early English round headed doorways, and sometimes pier-arches also, or with Decorated square-headed windows. In other words, it was a very common practice in the thirteenth century to use round arches with all the details of pure Gothic work, and in the fourteenth century it was still more common to use square-headed windows, often with very beautiful mouldings and details, and tracery.

Thirdly, It would be very possible to build a thoroughly good Gothic church taken entirely from fine ancient examples without a single pointed arch throughout. This is fatal to the scheme; it proves that the pointed arch is not an essential feature but an accident of that style, which by the common consent of all Europe is called Gothic, and whatever the origin of the name may have been, any attempt to change it is now too late. Another serious objection to the proposed "new nomenclature" is its vagueness and want of precision, no one can say where the first style begins or ends. Mr. Paley's Manual was expected to supply this deficiency, but it is very far from doing so. The impression which his book leaves is favourable to the writer; it is written in a good spirit, a pleasing style, and a gentlemanly tone, and contains a good deal of original observation which shews that the subject is not new to the author, though here and there he falls into the usual errors of inexperienced writers on this subject. But no one can help seeing that his own good sense and sound judgment would have led him to continue the use of the established nomenclature which every body understands, and which continually creeps in as it were unawares, and in spite of his wish to please his injudicious friends by adopting their crotchet. The natural consequence of this is that his book is very confused and more calculated to puzzle than to assist a beginner, and that the author is not able to do justice to himself and his own knowledge. He

begins his second chapter with the remark that "To suggest new methods of arrangement and new terms to express them, *perhaps* only tends to perplex and confuse the elements of the science, and some of those already proposed are sufficiently appropriate. But he has not firmness enough to act on this sensible opinion, being overruled by external influence, and proceeds to divide the Romanesque into four styles and the "Gothic" into seven more where each begins and ends it is in vain to attempt to make out, for as these distinctions are in a great degree imaginary and have no real existence examples will continually occur in which two of his styles are so blended together in work that is evidently contemporaneous, that any effort to separate them must be futile and hence we suppose arises the confusion which we find in his attempt to distinguish them. Mr Rickman's styles are so perfectly natural and true that any attempt to upset them and make fresh divisions is certain to fail when a large number of examples come to be examined in different districts. Rules which may seem good in one county will entirely fail in another. Mr Rickman's divisions may naturally be subdivided into early and late in each style, and he always allowed for the transition from one style to another occupying a considerable period, of course many buildings being entirely of this transitional character. If the study were made more easy by multiplying names, each of these changes might have a separate name but as we have always observed that the more names and the more divisions are made, so much the more are beginners puzzled, we deprecate their use especially in these manuals for beginners.

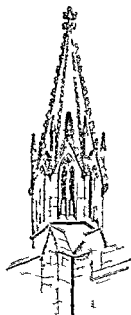
There is a clearness and simplicity about Mr Rickman's system which renders it peculiarly easy to understand and to remember. A learner by his method, will be able to discriminate the style and age of a building in half the time that he could do so by Mr Paley's or the Ecclesiologist's. Mr Bloxam has had the good sense to retain Mr Rickman's divisions of the styles and nomenclature, and his book continues to be the best manual for an archæologist. He is too fond of viewing all old buildings which present any anomalies as necessarily Anglo-Saxon and he has introduced two new styles, the Semi-Norman and the 'Debased' neither of which are properly styles at all, but on the whole his book is sensible and useful. The early editions were little more than 'Rickman made easy,' his language thrown into question and answer, and illustrated by Mr Jewitt's beautiful woodcuts. The later editions however contain a good deal of original research though too much confined to the "Anglo-Saxon style." On this subject Mr Paley follows him implicitly, far too implicitly as we think but we must reserve that question for another opportunity, and return for the present to Mr Paley. His book is illustrated by some very pretty woodcuts by Williams which are creditable to the artist, but do not exhibit the same accuracy or the same knowledge of the subject with Mr Jewitt's, the artist has evidently engraved many of the drawings without understand

ing them, hence they are more pretty than valuable, but this remark applies to a part only.

The very material question, "What constitutes a distinct style of architecture," does not appear to have been much considered either by Mr. Bloxam or by Mr. Paley. A little reflection would shew that *it must have certain characteristic features not possessed by any other style*, and by which it may be distinguished. Apply this obvious test to Mr. Rickman's styles. The Early English style is distinguished by its characteristic mouldings, and by the general use of lancet-shaped windows. The latter feature is the popular one, but not to be depended on by itself; the mouldings however are invariable, and a never-failing test by which it may be distinguished from any other style in this country, and from the corresponding styles of other countries, the Early French, Early German, or Early Flemish: each country has its own distinct style, of which the mouldings are the only sure test. The Decorated English style is distinguished also by its characteristic mouldings, and by the geometrical or flowing form of the tracery of the windows. The second feature is again the popular one, but not alone to be relied upon, but the two together form the test. The same remarks apply more particularly to the Perpendicular style, and although in this style the vertical lines of tracery are more to be depended on, they are not by themselves the test. Let any of the proposed new styles be tried by similar tests, and no accurate definition of them can be given. Mr. Bloxam's Anglo-Saxon style has no really characteristic features, every one of those which are popularly so considered may be found in later work also. *It is* probable that some of the buildings of this class do belong to the Saxon period, but they have not sufficient distinct character to form a separate style. The "Semi-Norman style" is open to the same objection: the buildings of this class are very numerous, and it may be a convenient division as a period of transition, but it has no peculiar features of its own; these buildings belong partly to one style and partly to another, intermixed in every possible variety of form and feature. The "Debased style" is

the windows become larger and have foliated circles &c in the head yet this difference alone is not sufficient to form a separate style 7

Geometric Middle Pointed and 8 Complete Middle Pointed Between these two supposed styles no real line of distinction can be drawn either in the mouldings or the tracery It is true that the geometrical forms of tracery are generally earlier than the flowing forms but by no means always they are often continued to a late period in the Decorated style and sometimes in the same building the windows have their tracery geometrical and flowing alternately without any other distinction the mouldings and details being the same and the two evidently built at the same time This is fatal to the attempt to divide the Decorated into two styles 9 Third Pointed 10 Florid Third Pointed The length of time over which the Perpendicular style extended makes it more desirable to divide it into early and late but no line of distinction can be drawn at least none sufficiently marked for common use very early



H. W. P. York &c.

Perpendicular buildings have frequently been mistaken for very late ones by persons supposed to be good judges It is allowed by all that there was a continual progress a gradual change in all the styles but this was not always simultaneous there were new fashions and old fashions at all periods however numerous we may make the styles we must still allow for a transition period between one and the other so that the only result of such numerous divisions must be increased confusion and consequent difficulty to students and persons who have not time to study the subject very deeply

Mr Paley may be able to make all these nice distinctions himself but few will be able to follow him and those who have studied the subject a much longer time and perhaps quite as deeply as Mr Paley do not agree with him as to the expediency of these divisions nor yet as to the precise point where each should begin and end neither will history bear him out as to the dates which he has assumed He acknowledges that 'With respect to the dates of each it is quite impossible to lay down more than a very general scheme and quotes with approbation these sensible observations Professor Willis is of opinion that in each style we must presume the existence of *Imitation* and *Transition* specimens, and that at the same period of time and in the same country buildings may have been in progress some in the old style some in the new others in every possible gradation between them For when any new style is invented in the

country where it appears, we shall inevitably trace it in transition; wherever it is brought in complete, and adopted in works of considerable magnitude, it becomes as it were a rival, and is likely to be more or less closely followed by the native architects; though many of these, through preference of their old fashion or ignorance of the new, may go on building in a style half a century behind others. Thus it must be expected that many perplexing anomalies will occur to us in attempting to assign dates, which in fact would be inexplicable on any other theory. Still on the whole each country had its characteristic development\*."

All this is very true and very important within due limitations, but is it not a fatal objection to such minute subdivision of styles?—If we are to make three separate styles in each century, and also to acknowledge that one builder may be half a century behind others at the same time, how are we ever to remember the succession of styles, or judge of the age of a building which may have been built in the "style before the last." The simple old-fashioned plan of describing buildings by the reigns of the different Kings, is far less objectionable than all these new styles. The style of Henry the Third or of Edward the Third is more easy to remember and as well defined as these new distinctions. Mr. Rickman's broad divisions are natural, easy, and obvious, and those who wish for more minute divisions may readily make them by adding early or late in the style, or the name of the king in whose reign that division was most in use.

With regard to foreign countries, it must be borne in mind that Normandy and a considerable part of France formed part of the English dominions at the time the change of style took place, and many of the finest French cathedrals are acknowledged by the French themselves to have been "built by the English," that is by the Anglo-Normans. In other foreign countries the distinction is far greater, and sufficiently great to make it desirable to distinguish them by the names of their respective countries. Mr. Paley observes that "both the Early English and the Third Pointed, or Perpendicular, are peculiar to our country. The corresponding or synchronous continental styles are the geometrical Decorated, and the Flamboyant. But at Norrez and Ardenne, near Caen, Professor Whewell found as perfect and genuine 'Early English' churches as our country can supply." The chapel of the seminary at Bayeux is another example of pure and good Early English work; though even in these buildings the mouldings partake of a French character.

The following remarks on symbolism are proofs of Mr. Paley's good sense, when he has firmness enough to use it, and free himself from the

\* This is not sufficiently attended to by modern architects; even Mr. Pugin has set the dangerous example of *foreignising* in his churches and the decorations. True it is that in the middle ages improvements were frequently borrowed from the conti-

nent. But this is worse than needless now, for we have better ancient models of our own to follow than can be procured from abroad. This is admitted by Mr. Pett, "Remarks," &c. vol. i p. 13.—See Rickman, p. 37.

influence of his ingenuous but fanciful friends "Much as has been said on the subject of symbolism<sup>d</sup>, and undiscovered laws of Gothic architecture, we are strongly disposed to attribute the almost unattainable perfection of the mediæval buildings to the unerring judgment, fine taste, and intuitive feeling of the artists, who built religiously, not coerced by utilitarian employers, and, above all, devoted exclusively to the one style prevalent in their day, without so much as the knowledge of any other, and without any care to imitate their predecessors in anything"

The use of corbel heads in ascertaining the date of a building by the costume of the head dress has often been pointed out the difficulty is in knowing accurately the exact period during which a particular head dress continued in use For instance, Mr Paley says, "It may be useful to observe, that the head dress of a square form is a certain evidence of the transition, and fixes the date of a building to about the year 1375 The nave and chancel of Ryhall church, Rutland, are of this style, and marked by this peculiar dripstone termination" But unfortunately at p 297 this head dress is described, and the date of 1420 assigned to it And at p 176 the same square topped head dress is engraved, and said to be of the time of Edward the Third, side by side with another female head, having the chin cloth or wimple, which was worn in the time of Edward the First This confusion very much destroys the utility of corbel heads as a guide for beginners in an elementary work which this is evidently intended to be, but for which purpose it is not suited There is much to praise in the book, but it is calculated only for advanced students The concluding chapter on Monumental Brasques is from the pen of C R Manning, Esq., of Benet College, and is a very good concise account of this interesting class of monuments We cannot take leave of Mr Paley without thanking him for the pleasure his book has afforded us on the whole, though we have been obliged to differ from him on many points, and regret that its general utility should be so much impeded by attempts at originality without sufficient consideration

Of Mr Bloxam's book we have already said that the later editions are greatly improved, and we repeat that it now forms the best manual for archaeologists in this interesting branch of study Our objections to the two new styles which he has introduced are rather of extent than of kind, we think he goes too far, that the differences do not amount to a separate style, though we do not deny that there are considerable differences between these buildings and the regular styles

On the Saxon question we think that neither he nor any of his followers have paid sufficient attention to the masonry and construction of these build-

<sup>d</sup> See chap. iv of Mr Poole's "Churches and their Structure Arrangement and Decoration. The philosophizing theories of the late translators of Durandus and Mr

Lewis's treatise on this subject seem to have much of fanciful and questionable conjecture amidst some undoubted truth"

ings, nor has much additional light been thrown on the subject since the researches of Mr Rickman and Mr Twopeny, neither of whom considered the anomalies which they were the first to notice as having sufficient character to form a separate Style

It is true that in some of these buildings the masonry is rude enough, and the construction is more that of carpenters than of masons, and it is probable that these examples are really of the Saxon period, but in other instances such as Daglingworth, the masonry is better than that of the transepts of Winchester, and quite as good as that of the tower rebuilt after it had fallen from imperfect construction\*. The fineness of the joints between the stones in ashlar work is a ready test by which to judge of the quality and probable age of the masonry, and thus tried, many of the supposed Saxon structures must be considered to have been built after 1100 when, as Mr Bloxam himself shews (p 101) from William of Malmesbury (lib v), fine jointed masonry was first used in England by Roger bishop of Salisbury



## VARIETY OF THE CAPITALS AND FOLIAGE



NORMAN CATHEDRAL



YORK CATHEDRAL



SALISBURY CATHEDRAL



LINCOLN CATHEDRAL

## DECORATED FOLIAGE

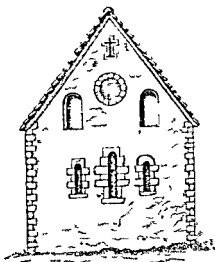


YORK CATHEDRAL



"The foliage of Decorated capitals may generally be distinguished from those of Early English by its not rising from the neck-moulding with stiff stems, but being carried round the bell in something of a wreath-like form. The foliage itself, whether of capitals, finials, crockets, bosses, or other ornamental accessories, exhibits much of natural freedom, and we frequently find the oak, the ivy, the hazel, the vine, the fern, &c. very beautifully and

We cannot understand upon what ground Mr Bloxam considers the ruined church in the castle at Dover as some centuries older than Darent church, Kent, which is a good example of early Norman work, and has quite as early a character as the ruins at Dover, though these have some Roman remains worked up in them belonging to an earlier building, the present structure has nothing to distinguish it from work of the twelfth century.



Darent Church, Kent

It is worthy of remark that many of these structures are mixed up with late Norman and transition work, in a manner that seems almost unaccountable if the Saxon theory were admitted. Daglingworth has a lancet window in the chancel in the original wall without any appearance of insertion, and the same thing occurs also at Wittering, and in several other instances. These objections to the theory should be fairly stated and examined.

After all, this supposed style is a very immaterial point, of no practical importance, though very interesting for archæological discussion. Mr Bloxam's description of the characteristic features of the regular styles is good and clear, and his illustrations extremely beautiful, and as good as their small size will admit, though we could have wished the drawings to have been more correct in some instances. The manner in which Mr Jewitt has preserved the spirit of Early English foliage in the capitals from York and Durham is highly creditable to his skill. The foliage from Salisbury and Lincoln is also beautifully engraved, and Mr Bloxam's description of it is good and accurate. "Sculptured foliage of this era is much used in capitals, brackets, corbels, bosses, and crockets, and is generally called *stiff* leaved, a term not applying so much to the formality of design or execution, which are frequently very elegant, and done with much freedom of hand, as to designate a kind of crisp foliage in which the *stiff stems* as well as the leaves are used in the composition. In this it chiefly differs from the later styles, where we see an approximation to nature, and the foliage appears of a much thinner and more flexible texture, evincing a greater freedom both in conception and execution. This is particularly observable where the thick stems rise from the mouldings and support the foliage above. Among the forms of foliage the trefoil is most predominant, and very characteristic of the style." (See the cuts opposite.)

## FIFTY ENGLISH CAPITALS AND FOLIAGE



DURHAM CATHEDRAL



YORK CATHEDRAL



SALISBURY CATHEDRAL



LINCOLN CATHEDRAL

## DECORATED FOLIAGE



YORK CATHEDRAL



"The foliage of Decorated capitals may generally be distinguished from those of Early English by its not rising from the neck-moulding with stiff stems but being carried round the bell in something of a wreath like form. The foliage itself, whether of capitals, finials, crockets, bosses, or other ornamental accessories, exhibits much of natural freedom, and we frequently find the oak, the ivy, the hazel, the vine, the fern, &c. very beautifully and

closely copied from the natural leaves, the oak in particular seems to have been an especial favourite. The leaves are luxuriantly expanded gracefully disposed and sculptured with great boldness and freedom, they are sufficiently distinct from the foliage of the succeeding style which though frequently most elaborate has still in general a certain formality of outline which renders it very inferior in grace and beauty to the Decorated



DECORATED DOOR ADDERBURY CHURCH OXFORD H. R.

The north door of Adderbury is particularly fine, the jambs are finished with rich crocketed canopies from which the arch springs, the dripstone is ornamented with a moulding resembling a fir cone, and within this is a beautiful modification of the tooth ornament which is here converted into a knot of ivy leaves and other foliage the inner mouldings are ornamented with the oak and vine leaves and within this is the four leaved flower. Many doorways are without shafts and the jambs are composed of a series of quarter round and semi cylindrical mouldings which have often a square edged fillet running vertically up the face and these are all continued with the architrave mouldings.



The Decorated roof at Adderbury is a very good specimen and especially useful at this time when timber roofs of the earlier styles are much wanted by calling attention to the existence of many of them unnoticed in our country churches where they are daily being destroyed under the influence of the present mania for the restoration of our old churches which is only another name for the total destruction of their

original character, and more mischief is being done under this delusion than ever the Puritans did with their axes and their hammers they left evidence against themselves of the mischief they had done, but our modern 'restorers' leave nothing by which we can tell what they have destroyed their first step is to obliterate every vestige of the old work, before they begin to build up their own "improvement"



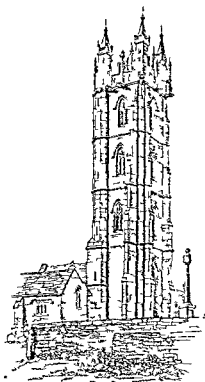
EARLY ENGLISH MOULDINGS, TEMPLE CHURCH LONDON



EARLY ENGLISH CORNICE TABLE BEVERLEY MINSTER

We have scarcely allowed space to notice Mr Barr's unpretending and useful little book, but not much will be required, his own description of it disarms criticism. 'This little work is intended to serve merely as an introduction to the study of the ecclesiastical edifices of this country, and at the same time to afford a simple and practical guide to those who are engaged in the erection or restoration of churches.' These purposes it is well calculated to serve. The first half of the book is occupied in describing the different parts of an Anglican church as they should be, and though some may be disposed to cowl at the quiet manner in which Mr Barr assumes that his views of what they ought to be are unquestionable, we are disposed to think he is right, an elementary work should not be controversial. The latter half describes the styles, dividing them into centuries to avoid the use of technical terms. His descriptions of the characteristics of each century are concise and clear, and his selection of woodcuts especially of the mouldings, very well suited to render them familiar to the eye. Perhaps if he had been content to refer to the

"Glossary of Architecture," instead of borrowing from it, he would have been less open to the charge of appearing in borrowed plumes. The number of his original cuts would have been sufficient to give his work a very respectable appearance, some of them being as good as any in the other works before us, for instance, the Norman arcade at St Peter's, Northampton, which we have borrowed at p 379, the *Early English* corbel-table at Beverley (see p 391), the Decorated pinnacle at Howden (see p 384), and the Perpendicular tower at Dundry



PERPENDICULAR TOWER DUNDRY NEAR BRISTOL

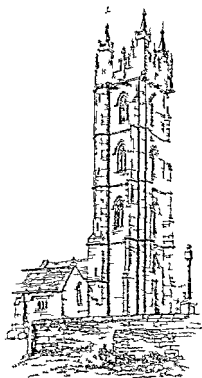
NOTE—In the "Notices of the Priory of Southwick," p 222 of this volume, the seal of the prior of Chertsey was accidentally inserted instead of the Southwick seal, which will be given in a future number

## RECENT ARCHAEOLOGICAL PUBLICATIONS

### FRENCH

- DICTIONNAIRE DES ABBREVIATIONS LATINES ET FRANÇAISES, USITÉES DANS LES INSCRIPTIONS, LES MANUSCRITS, ET LES CHARTES DU MOYEN ÂGE, &c** Par L. A. Chassant, Bibliothécaire à Evreux, et auteur d'une PALEOGRAPHIE DES CHARTES [This is a portable 12mo founded on the Lexicon of Walther and the Lists of Abbreviations in the Benedictine folios, and of which the Plates have been all engraved by the author himself]
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"Glossary of Architecture," instead of borrowing from it he would have been less open to the charge of appearing in borrowed plumes. The number of his original cuts would have been sufficient to give his work a very respectable appearance, some of them being as good as any in the other works before us, for instance the Norman arcade at St Peter's Northampton which we have borrowed at p 379, the *Early English* corbel table at Beverley (see p 391), the Decorated pinnacle at Howden (see p 384), and the Perpendicular tower at Dundry



PERPENDICULAR TOWER DUNDRY NEAR BRISTOL



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sixteenth centuries with similar intent to a work published also at Leipzig (but  
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Batislon edited, with an appendix, by M Reichensperger, of Treves, and  
illustrated with 26 figures]

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